# INDIA
# UNDER COMPANY & CROWN:

## Being an Account of its Progress and Present Administration.

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# PREFATORY NOTE.

At no time more than now has the urgency been felt for telling our schoolboys the gain that has come to India by British Rule. The absence of such instruction has often been regretted, and to remedy the omission the Calcutta University will soon have its own text-book upon the subject. Many boys, however, will leave school before they reach the classes in which the University text-book is used. This Primer is intended for them. Out of regard for their imperfect knowledge of English, the language employed is so simple as to be easily understood by pupils of even the Fourth and Third Classes of High Schools. Instead of working upon independent lines, the Syllabus detailed by the University of Calcutta has been closely followed; and it is hoped that no information given in the University text-book will be found wanting in these pages.

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## SECTION VIII.

# PART I.

# PROGRESS OF INDIA UNDER BRITISH RULE.

## CHAPTER I.

### Earliest Declarations of the Principles of British Rule.

WHO were the first people on the earth? Well, no one can say. But if you wish to know what people first lived in India, I can tell you that and more also. I can tell you how it is that in our motherland there are so many nations and so many religions.

Variety of races.

In the very earliest ages of which we know anything, certain tribes of half-wild people dwelt in India. We call them Aborigines, that is, "the people of the beginning." Where they came from nothing certain can be said. They belonged to two separate families or stocks. In the south there were the Dravidians, and farther north there were the Kolarians or Mundas. You have doubtless heard of the Tamils, the Kanarese, and the Gonds. They are all Dravidians. On the other hand the Bhils,

the Kols, the Santals, the Juangs, the Kasis, the Veddas, the Andamanese and the Nicobarese are all Kolarians. It appears though that in the dim past some portions of these two aboriginal races united themselves by marriage. It happened in this way. They had a war between them. The victorious Dravidians drove many Kolarians away to the hills, and took to themselves wives from among the families that remained behind. The race of mixed blood that resulted from such marriages in course of time became one with the Dravidians.

As they increased in numbers the aborigines spread to new parts of the country. But they were not always to be the only races dwelling in India. The time came when more civilized nations than they came from beyond the Himalaya Mountains, and either drove them away or made slaves of them. Most likely the first to come was a Mongolian race which dwelt about the sources of the river Yangtse-Kiang in China. Some of them settled in Nipal, Bhutan, and Burma. Others of them entered Assam and Eastern Bengal, and intermarried with the Dravidians already living there: whence resulted a Mongolo-Dravidian race. The next strangers to find their way into India were the Aryans from beyond the Hindu Kush Mountains. They left their northern homes in one body: but when they reached the frontiers of India they separated into two parties,

known to us as Iranians and Indo-Aryans. The Iranians went into Persia, and became the parents of the Turko-Iranian people that now inhabit Baluchistan, Western Afghanistan and the North-West Frontier Province. The Indo-Aryans settled in Eastern Afghanistan, Kashmir, the Punjab, and Rajputana. They drove out the Dravidians before them, and kept their race pure, for they came with their wives and children. Later on more Indo-Aryans followed in the wake of their brethren, and took from the Dravidians the plains of the Ganges and Jumna (Madhyadesa). They came without their families, and so they took to themselves Dravidian wives. From their mixed marriages sprang the Aryo-Dravidian races of Hindustan. From the same direction, but several hundred years later, came the Sakas, a section of the great Scythian race. They made their way into Sindh, Gujarat, and the Western Deccan. There they mixed with the Dravidians, and so in those places we now have a Scytho-Dravidian race.

Now that you know how it is that there are so many races in this land, I wish you to look at Map I, and learn the following table which arranges them into classes :—

| Stock. | Where Found. | Races. |
| --- | --- | --- |
| 1. Mongoloid | Nipal, Bhutan, Assam, Burma. | Khasi, Limbu, Lushai, Burmese. |
| 2. Aboriginal (including Dravidian and Kolarian). | Central India Agency, Western Bengal, Central Provinces, Berar, Deccan and Andamans. | Santal, Bhumij, Munda, Bhil, Shanan, Vallala, Nagar, etc. |
| 3. Aryo-Dravidian. | United Provinces, Northern Bengal, South Ceylon. | Babhan, Chamar. |
| 4. Mongolo-Dravidian. | Bengal Proper, Orissa. | Bengal Brahman, Bagdi, Baidya. |
| 5. Scytho-Dravidian. | Bombay Presidency, Coorg. | Deshasth, Maratha Brahman, Prabhu, Kathis. |
| 6. Indo-Aryan | Kashmir, Punjab, Rajputana. | Jats, Rajputs, Sikhs, Kashmiris, etc. |
| 7. Turko-Iranian | Baluchistan, N.-W. Frontier Province. | Marris, Baloch, Brahui. |

Variety of religions

Now, as you are well aware, these many races have not one and the same religion. The Dravidians and Kolarians are mostly Animists, that is to say, they worship evil spirits. The early Aryans professed Brahmanism, *i.e.*, Hinduism But in the fifth century before Christ, under the teaching of Buddha and Mahavira respectively, two new religions—Buddhism and Jainism —grew out of Brahmanism. Christianity, it is said, was brought into India in the first century after Christ, and since the sixteenth century efforts have been made to spread it. Then, when the Arabs conquered Sindh in the early part of the eighth century, the Muhammadan



BALOCH
(*Turko-Iranian*)



JAT
(*Indo-Aryan*)



CHAMAR
(*Aryo-Dravidian*)



BENGAL BRAHMAN
(*Mongolo-Dravidian*)



MARATHA BRAHMAN
(*Scytho Dravidian*)



BURMESE
(*Mongolian*)



GOND
(*Aboriginal*)



MUNDA
(*Aboriginal*)



LIMBU
(*Mongoloid*)

SOME INDIAN TYPES

*Face page 4.*]

faith entered the country. It took firmer hold in the time of Mahmud of Ghazni, and since the days of the Mughal Dynasty it has been one of the important religions of India. In the fifteenth century the Sikh religion came into existence in the Punjab. Lastly, in modern times, people from all parts of the world have come into India, and they have brought their religions with them. But, putting these aside, we may say that the chief religions in India are Hinduism, Muhammadanism, Buddhism, Animism, Christianity, Sikhism, and Jainism.

Conflicting interests.

If the people of a country are of one origin and one religion, of the same language and the same customs, they will be united, and the more so if they are subjects of the same king. They have nothing upon which to fall out with one another. But in India, as we have just seen, there are many races with several religions, numerous dissimilar languages, and very different customs. Some races are highly civilized: others are very ignorant. Some tribes are warlike: others are peaceful. What is lawful in one religion is unlawful in another. Customs which are binding upon one nation are hateful to another. In some languages there are books of deep learning: other languages have not so much as an alphabet of their own. There is thus a great deal to keep the peoples of India unfriendly to one another. The advanced races despise their backward

fellow-countrymen. Thus, in a large number of cases, the races of India have very opposite ideas of what is for their good, and this keeps them disunited if not actually hostile to one another. The fact is India is more a Continent than a Country. But perhaps—

> There shall come a time when each shall to the other
> Be, as God would have him, brother to brother.

These interests subordinated to one great common interest.

As has just been said, then, differences in origin, religion, language and customs hold the peoples of this land apart. It is not desirable that this should be so. It is hoped that the spread of education will bring them nearer to one another by teaching them to feel for one another, and to sink self in order to promote the common good. It is proper that they should learn to put aside their own likes and dislikes, and loyally work together for the well-being of the Empire. Amidst all their differences they have a grand bond of union. They are citizens of the same Empire, and subjects of the same king. You remember the fable of the hands and the belly. The hands had a quarrel with the belly, and refused to feed it. And so the man to whom they belonged died, and they, too, died with him. This would not have happened if they had reflected that they and the belly were necessary to each other, as well as to the man of whom they were dissimilar parts. They would have secured their own real good if they had done their duty by their neighbour, the belly. Simi-

larly, if the diverse races of India seek their own true good, they will not strive with one another: but they will unite and work peaceably together to preserve the Empire to which they all equally belong. The British Government exists for the benefit of every Indian race. And in seeking the good of the Government every man works out his own good. That being so, our highest duty is to the State, and all our petty jealousies and narrow class interests must at all times cheerfully give way to the general welfare of our fellow-subjects. The moon and the stars would destroy one another in a short time if they were not obedient to the supreme control of the sun round whom they move. And so, if we will but obey the laws of our Emperor, and be his dutiful subjects, we shall have peace and prosperity. But if we allow our own interests to clash with those of other people, we shall have nothing but unrest and ruin. An English poet, in telling us what was the secret of some of the happiest days of the Roman people, says—

> Then none was for a party;
> Then all were for the State;
> Then the great man helped the poor,
> And the poor man loved the great;
> Then lands were fairly portioned;
> Then spoils were fairly sold:
> The Romans were like brothers
> In the brave days of old.

**No ruling caste in India.**

I have spoken of our Emperor. But he is not in our midst. He is King of England, and

he lives in his island home. But, before he wore the crown, he once visited India; and his son, George Prince of Wales, has done so too. He rules us by agents. The chief of these is the Governor-General, who with his Council forms the Government of India. You have learnt something of Indian history, and you will remember that during the Hindu period the Brahmans and Kshatriyas were the ruling castes, and the Vaisyas and Sudras the subject castes. When the Mughal Empire was supreme the Muhammadans were the governing caste. But in the British Indian Empire there is strictly speaking no ruling caste. Indians are admitted to such a large and important share of appointments that the work of governing India could not be carried on without them. They may be Brahmans or Sudras, Muhammadans or Buddhists, Christians or Animists, and Sikhs or Jains. We find Indians of all castes and creeds upon the Councils of the Secretary of State for India, of the Viceroy, of the Governors and of the Lieutenant-Governors. They are Judges of High Courts and Commissioners of Divisions: Vice-Chancellors of Universities and Principals of Colleges: Barristers-at-Law and Magistrates of Courts: Members of the Indian and Provincial Civil Services: Honorary Magistrates, and Chairmen and Vice-Chairmen of District Boards and Municipalities. The English might have kept these honourable positions to themselves

if it had so pleased them. But when Queen Victoria took over the Government of India from the East India Company, in her Proclamation of the 1st November 1858, she said: "It is Our further will that, so far as may be, Our subjects, of whatever race or creed, be freely and impartially admitted to offices in Our service, the duties of which they may be qualified by their education, ability and integrity to discharge." Ever since this generous declaration, important appointments in Government are filled by Indians. The army has in it European as well as Indian soldiers, and it may with truth be said that there is no ruling caste in India.

Because of the Queen's Proclamation.

# CHAPTER II.

## Respect for Indigenous Ideas and Institutions.

Freedom of faith and worship for all classes.

From time to time, in the earlier history of India, we find the ruling power forcing its religion on its subjects. The aborigines largely adopted the Brahmanic faith of the Aryans. Mahmud of Ghazni spread Muhammadanism. Aurangzeb imposed the *jiziya* on Hindus, and levied taxes upon Hindu pilgrims. Sivaji sacked Surat because Muhammadans had to set sail from there when they went on pilgrimage to Mecca. In the sixteenth century the Portuguese tried to force Christianity upon Hindus and Muhammadans. And even now we find riots occurring between the followers of different creeds. But from the very beginning the English have abstained from interfering with the religions prevailing in India. No religious instruction is given in Government schools because they are attended by pupils of various faiths. Queen Victoria, in her great Proclamation of 1858, made also the following declaration: "Firmly relying Ourselves on the truth of Christianity, We disclaim alike the right and the desire to impose Our convictions on any of Our subjects. We declare it to be Our royal will and pleasure that none

be in anywise favoured, none molested or disquieted by reason of their faith or observances, but shall all alike enjoy the equal and impartial protection of law; and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the religious belief or worship of any of Our subjects, on pain of Our highest displeasure.'' The loving wish of the great Queen continues to guide her son, our Emperor, who hopes that as the British Government respects the religious beliefs of his Indian subjects, they, too, will live at peace with one another, although they have different faiths and customs.

The English poet, Cowper, in one of his poems, tells us of a sweet-singing night-bird that one evening wanted to eat a helpless glow-worm. The latter pointed out to him that God had made them both, and had given them different gifts—song to the bird, and light to itself—so that they might each glorify God. The nightingale's heart was softened by the appeal of the glow-worm, and he spared its life. Drawing a moral from this, Cowper goes on to say :—

Hence jarring sectaries may learn
Their real interest to discern—
That brother should not war with brother,
And worry and devour each other ;
But sing and shine with sweet consent,
Till life's poor transient night is spent,
Respecting, in each other's case,
The gifts of nature and of grace.

No interference with seats of Oriental learning: their encouragement in later times.

The civilization of the Hindus is of far earlier date than that of any other nation, and their books of philosophy, poetry, and grammar were written long before learning had spread to England. Indeed, in the later centuries preceding the birth of Christ, the Brahmanical schools formed themselves into universities where the Vedas, Law, Medicine, Grammar, and Astronomy were taught. The chief of these universities was at Taxila in the Punjab. Students from Benares and other parts of India went to it. To-day there still survive certain centres where Oriental learning flourishes. A few of these may be named—in Bengal Proper, Navadip and Bhatpara; in Eastern Bengal, Vikrampur; in Orissa, Govardhan Math; in the United Provinces, Benares or Kasi; in Bombay, Nasik; in Kashmir, Sarada Math; in Madras, Kumbukarum. At these places the study of Sanskrit prevails. Arabic is pursued at Jaunpur. Although education is now given in English, and the Western sciences are taught everywhere, Government is very anxious that a knowledge of Sanskrit and Arabic should be encouraged. Distinguished scholars in these languages receive degrees and titles of honour from Government. Public examinations in them are held under the patronage and direction of Government. Ancient manuscripts in Sanskrit, Arabic and Persian are searched for

by men appointed for that purpose, and when they are found they are bought, preserved, reprinted, and translated at the expense of Government. At some places Professors are paid by Government to lecture the students at *tols*, and in addition to the Research Scholarships which may be held in India itself, Government has provided four scholarships to enable Indians to proceed to Europe, and there study Sanskrit and Arabic according to the critical and scientific methods of distinguished French, English and German Oriental Scholars, and also acquire a knowledge of the German and French languages in which so much relating to Oriental learning has been written.

Hindu Law applicable to Hindus, and Mahomedan Law to Mahomedans in certain classes of cases.

When the English began to govern their early Indian possessions they set up law-courts, and at first applied the laws of England. At the instance of Warren Hastings, however, an improvement was made, and in 1780 Parliament ordered that, in causes relating to social and religious matters, Hindu Law and usage was to be employed as against a Hindu, and Islamic Law and custom as against a Mahomedan, except where these permitted practices which were criminal in nature. Consequently, ever since, religious plaints, marriage rights, and the inheritance of property are judged according to Hindu Law if Hindus are concerned, and according to Muhammadan Law if Mahomedans are concerned. There is, however,

the same criminal law for all races and creeds.

Methods of land settlement.

Not long ago we were talking about the aborigines of India. In their day the law of mankind was that the land was his who cleared the forest. The Dravidians and Kolarians, therefore, had merely to cut down trees, and in the open spaces so made build their houses and lay out their fields. They had not to buy their lands or pay rent to anyone for them. But later on as civilization advanced, and people formed themselves into tribes under chieftains, they had to pay their leader some of the corn grown on their fields. Land-revenue thus begun, has continued ever since, and now we have tenants paying rent to landlords, and landlords paying rent to the British Government to whom the whole country belongs, and who is the sovereign lord over all.

I have told you that the form in which revenue was first paid was in grain. That was because there was no money in those days. And this mode of paying rent for fields was common under the earlier Hindu and Muhammadan rulers. Revenue consisted of part of the crops. It naturally depended upon the harvests, and yearly varied with them. This was not a satisfactory arrangement, for it gave the landlords many opportunities of oppressing the farmers. For instance, if it was agreed that the rent was to be half of the

field, the landlord took good care that his half was the half upon which there was the most and the best grain. Thus the helpless peasant at all times had the worst of the bargain. Akbar and some other Indian rulers tried to improve this state of things by having all fields measured, and the rent fixed at a certain amount which was to be paid in coin. But there was so much unrest and misrule from time to time, that no lasting good resulted to the cultivators. When the English obtained possession of territories they tried to make fairer and better arrangements for the taking up of revenue, and although they could not all at once work out a faultless plan, they made a good beginning. They found that land-revenue had to be settled either with raiyats or zamindars, *i.e.*, with those who owned fields, or with those who owned villages. And accordingly they made raiyatwari or zamindari land-revenue settlements. The first stage in such a settlement is to survey the land, *i.e.*, to measure and make a map of the fields, and classify them according to their soil. As you know, there are many kinds of soil. Some are fertile, and the more valuable crops can be raised on them. Others are of inferior quality, and produce small quantities of the coarser grains. It would not be fair to take the same revenue from rich and poor soil alike; and so when rent has to be settled the fields are not only measured to find out their area,

but they are also classified according to their yielding power. Now that you understand this, let me describe raiyatwari and zamindari settlements.*

In the raiyatwari system the Government deals directly with the farmer himself. In it the field is the unit. Every field is marked out, numbered and measured, and the quality of its soil is observed. A map is then prepared, and a register or field-book made in which is entered the map-number of each field, the name of its owner, and the annual rent he must pay. The register is kept by the village accountant (*patwari*) who keeps it up-to-date under the supervision of the Kanungo, and yearly sends a copy of it to the District Magistrate and Collector. If he asks for it each raiyat is given a copy of the map of his lands. This form of settlement is found in Madras, Orissa, Bombay, Assam and Burma.

In the zamindari, talukdari, or *mauzawar* system the Government deals with the large landowners, who sublet fields to villagers. In this system the village or *mahal* is the unit. The estate of every zamindar is surveyed, and a map of his lands is prepared. In this map is shown the shape, position, and area of every field, and the annual rent for the whole estate is settled. The zamindar is liable to Govern-

* See Map II.

ment for the prompt payment of revenue, and he meets it from collections made from his tenants. This form of settlement prevails in the United Provinces, in the Central Provinces, in the Punjab, and in parts of Bengal; and it yields about 84 per cent. of the land-revenue of British India.

The raiyatwari and some zamindari settlements have to be revised at intervals usually of thirty years. So they are known as Temporary Settlements. As time goes on land passes from one owner to another. Rivers alter their courses, and begin to flow where at one time there were fields. Fields that once had been fertile have become less so, and others that had poor soil have been improved by manuring. Besides, as population increases, larger quantities of food-grains have to be grown, and so what was at one time waste land or jungle has, later on, been brought under the plough. For these various reasons after every twenty * or thirty years it is found that the last settlement maps are no longer correct, and so a new settlement has to be made.

There is, however, a form of zamindari settlement in which no revision is necessary. For this reason it is called a Permanent Settlement. Bengal, Bihar, the old Benares Districts, and parts

* Thirty years in Madras, Bombay and the United Provinces; twenty years in the Central Provinces and the Punjab; in Sind Burma, and Assam, shorter periods.

of Madras were the earliest possessions of the East India Company, and in 1793 Lord Cornwallis, the Governor-General, fixed the land-revenues of those areas once and for all with middlemen, known as zamindars or *talukdars*. They took permanent leases of large estates at a fixed rental which was calculated upon what had been paid to the Mughal Emperor. In these places* the great land-owners are still paying the revenue they paid in 1793, which comes up to 16 per cent. of the entire land-revenue of British India. But at the time that the Permanent Settlement was made with zamindars and *talukdars* nothing was said as to the rents they might take from their raiyats. The result is that by constantly raising the rents the zamindars have grown into a wealthy gentry. Government has from time to time felt it must step in to protect the raiyat against over-heavy taxation, and the Bengal Tenancy Act of 1885, and the Land Act of 1889, have prevented the raising of rents above a certain limit. But I wish you to remember that all zamindars are not oppressors of the poor. The Maharajahs of Dharbanga and Burdwan and Mourbhanj are only leading examples of a large number of great land-owners who do all they can to deal fairly and kindly with their

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* $\frac{5}{6}$ of Bengal, $\frac{1}{8}$ of Assam, $\frac{1}{10}$ of the United Provinces, $\frac{1}{4}$ of Madras or $\frac{1}{5}$ of British India are permanently settled.

raiyats, and who seek their welfare and happiness. In India, as a whole, the land-revenue in 1900-1 was Re. 1-3-7 per head of the population, or about Re. 0-4-3 per *bigha*.

**Early village police.**

In very ancient times we find that there was a simple police system in all villages. Under the headman, who acted as police magistrate, there was a watchman (*chaukidar*) whose duties were to track thieves, to guard the village boundaries, to arrest wrong-doers, to give the authorities information regarding the affairs of the village, to keep watch at night, and to keep note of all who came into and went out of the village. The village watchman was paid by small grants of land, by a share in the crops, and by trifling gifts from each household. The office of the watchman descended from father to son. The present police system has been based upon this early village police system.

**Punchayats.**

In very early times every village had its Punchayat or Committee of five persons, who settled all village disputes. These persons were the heads of superior families, and arbitrated in business, and in social and religious matters common to the caste. Their knowledge of the character of each villager helped them to decide cases with equity. Their social position kept them from showing partiality. By them justice was meted out without expense or delay.

As in these early days, so even now, the

village is the unit of administration. Government has built its police system upon the *chaukidari* and Punchayat systems with which the village people have been familiar for centuries. As far back as 1870, for instance, the Government of Bengal empowered the District Magistrate to appoint from three to five villagers to be a Punchayat. If the villagers elected them, their election had to be approved by the Magistrate. The Punchayat, with the approval of the Magistrate, now appoints or dismisses the *chaukidars*, of whom there is on an average one for every 60 houses. It controls the work of these watchmen, and sees that they promptly report at the nearest police station any crime that may have been committed in the village. One of the five men serving on the Punchayat is appointed collecting member, and his duty is to collect from the villagers the money with which to pay the *chaukidars*. In return for his labour he is given a percentage of the money collected. Punchayats and *chaukidars* are most valuable aids to the police in the preservation of peace and in the punishment of crime.

**Early methods of judicial administration.**

As soon as the English acquired their first territorial possessions they naturally found themselves called upon to administer justice. They established a judicial system of their own, and made regulations which were really laws. They established Courts of Justice for the trial of Indians in every district. In these Courts Hindu

and Moslem officers were employed to cite the Hindu or Muhammadan civil law ruling the case, while European judges decided on the facts put before them. In criminal cases Muhammadan law was followed with but little deviation. But no code of laws was in force. Decisions were given according to equity, justice, and good conscience. To hear appeals from the District Courts, Sudder Courts of both kinds—criminal and civil—were established at the Presidency Towns. In 1774 Supreme Courts were established for Calcutta, Madras and Bombay. In these English law was administered in the three Presidencies, and they exercised exclusively jurisdiction in all criminal charges affecting Europeans. This condition of affairs lasted till 1833.

# CHAPTER III.

## Advanced Western Ideas and Institutions adapted and introduced as an Agency of Progress.

### SECTION 1. POLITICAL PROGRESS.

Codes embodying the most modern English juridical ideas.

Now,. in the system of justice about which we were speaking at the end of the previous chapter, very much was left to the magistrate or judge. It had to be so. You must remember that crimes had not yet been classified; and nothing had been settled as to how much, and what form of, punishment was to be given for each kind of offence. There were no rules according to which accusations were to be framed, or evidence taken. When a case was brought into court no one knew exactly how it should be conducted. Left finally to his own good sense, each magistrate did what he thought was fair and right. If he was a stern man he would severely punish an offence which a kind-hearted judge would have visited leniently. In England, where the laws had been well framed, Parliament looked with disfavour upon the uncertainty with which Indian law courts carried on their business. And so, when in 1833 the Charter was renewed, a small committee of able lawyers was appointed to reduce Indian criminal law to a well-

devised system. The Indian Law Commissioners, as they were called, under the leadership of Lord Macaulay, took the criminal law of England as the foundation for criminal laws in India, and drew up a Code of offences and their suitable punishments. In 1860 the Indian Penal Code became law, and ever since then it has been used in all British Criminal Courts in India. But, in addition to this Code, another was needed which would give minute instructions as to how cases should be tried. And so in 1861 the Code of Criminal Procedure was enacted. Meanwhile, in 1859, Indian Civil Law had been put upon a proper footing. It had not been an easy matter to adapt English laws to Indian needs, and make the Penal Code; but to reconcile Muhammadan civil laws with Hindu civil laws, and Hindu civil laws with Buddhist civil laws, and so on, had been impossible. For, in the case of each, religion and practice were so mingled as to be inseparable. The only way out of the difficulty was to draw up several Codes of civil laws. When this had been done a Code of Civil Procedure was prepared for all Civil Courts.

We thus have in Indian Courts of Justice four main Codes—the Civil Code, the Penal Code, the Code of Civil Procedure, and the Code of Criminal Procedure. They have been revised from time to time, and they are now as perfect as any human codes of law can be. In truth

Open administration of justice. Equality of all men in the eye of the law.

they are the admiration of the world. Through faithful use of them, in the hearing of all, equal justice is dispensed in the British Courts of India to all classes and creeds, be they great or be they humble It was not so in former times. Before the English came people were often punished without even the form of a trial. When Hindu rulers reigned, there was a privileged law for Brahmans; and in the time of Moslem dynasties, Muhammadan judges would not receive the evidence of an infidel against a Musalman.

No conviction or sentence without a trial. The right of prisoners to be defended by counsel.

But now every subject of the Emperor of India may be tried in Court if he does what is wrong. Not even the rulers and judges are exempted. But more important than this is the fact that no one can be convicted of crime, unless he has been fairly tried according to the laws of the land, and has been given an opportunity to defend himself by employing advocates learned in the law. Where guilt is not clearly proved, the prisoner is given the benefit of the doubt, and is set at liberty. If an accused person feels that he has been wrongly found guilty by one court, he may appeal to a higher court, and finally, in certain cases, even to the Emperor himself, who, like King Arthur of old, may be supposed to say—

> We sit king, to help the wrong'd
> Thro' all our realm.

So keen is the desire to do absolute justice, that the magistrate may, in instances, avail himself of the help of assessors to advise him. In the more

serious criminal cases, under the guidance of the judge, the accused is tried by a jury, *i.e.*, by a committee of up to nine persons. If the magistrate, or judge, as he is commonly called, considers that the jury has returned an obviously wrong verdict, he does not pass sentence of punishment, but refers the finding of the jury to the High Court.

**Trial by jury.**

The privilege of appealing in criminal cases not infrequently is misused. Often a prisoner who knows that he is guilty tries to escape the punishment to which he has been sentenced by appealing on technical grounds for re-trial by a higher court. But more often there may be an honest doubt as to the correctness of a judgment. The law in point may leave some uncertainty in its present application; and it is necessary that the doubt be removed by the ruling of a superior court. Objection, again, may be taken to a sentence owing to some irregularity in the procedure adopted during the trial, or some defect in law may be urged against a decree. The matter is then taken to a court with higher powers so that there may be no failure of justice.

**Litigious system of criminal procedure.**

Just as the system of trial by jury is only a perfected form of the old village punchayat, so also the punchayat may be said to be the parent of local self-government, which is an arrangement under which the people of a town or district are empowered to look after its affairs. It was Lord Mayo who in 1870 made it lawful for the inhabitants of a place to raise

**Varieties of local self-government.**

money from among themselves, and spend it, through their managing committees, upon sanitation, education, markets, medical charities, and public works. But because the members of the local committees were still only learning the art of self-government, he placed them under the control and guidance of a Government official whose business it was to see that they used their powers and the public funds rightly.. Lord Ripon, in 1883-84, carried local self-government a step further by making it a means of political education. He took away much of Lord Mayo's official control, and gave the people a more real and important share in the management of their affairs. Since then the plan of local self-government is as follows.

**Municipalities.**

Every municipal town, *i.e.*, a town in which the people have self-government, is divided into blocks or wards. Each ward has its own committee. All persons in the ward, who pay a certain amount in taxes, vote for a townsman of respectability to represent the ward on the council of the town. These elected members, together with those who are nominated by Government, form the Municipal Council, and are called Municipal Commissioners. They collectively manage local affairs under the legal powers given to them for that purpose by Government. They are authorised to levy taxes on such articles as are not already being taxed by the Provincial or the Indian Governments. For instance, they may require duty upon articles brought into the

town for the personal use of its inhabitants—such as fuel, grain, oil, betel-nut, etc. They have the power to tax houses, land, carriages, animals, and professions. They may levy rates for conservancy, water, and lighting of streets. In return for the money they pay the Municipality people are entitled to have their wants and comforts attended to. The streets and drains must be kept clean. A market-place must be properly provided. Charitable dispensaries must be opened. Pure water must be supplied. The roads must be kept in good condition and lighted at night, and the schools must be assisted with grants of money. Thus the local rates are used within the town for its own benefit. But the taxes which town people pay in common with villagers and others dwelling in the country, they pay for those institutions which benefit every subject of the Emperor, *e.g.*, the army, the police, the magistracy, and the courts of justice.

**District and Local Boards.**

In every District of Bengal, the Punjab, the North-West Frontier Province, and the United Provinces, local self-government takes shape in District Boards in the Sadar Division, and in Local Boards in their Subdivisions. The District and the Subdivisional Officers are generally chairmen of these Boards. The members are in part elected by the people, and in part appointed by Government. Whereas Municipalities look after the affairs within a town, District and Local Boards look after the affairs

of the country outside the town. They levy rates and taxes which they expend upon roads, primary education, charitable dispensaries, libraries, and other useful things.

Unions and Punchayats.

In certain villages in Bengal and Madras there is an altogether elementary form of local self-government known as the village union or punchayat. In Madras these councils of five villagers, appointed by the people themselves, deal with sanitation, schools, markets, etc. In Bengal they also raise money for the salary of the village *chaukidar* who works under their supervision.

The following table will give you some idea of the extent to which local self-government exists in one or another of its forms.

| Province. | Municipalities. | District Boards. | Local Boards. | Unions or Punchayats. |
|---|---|---|---|---|
| Bengal .. .. | 129 | 29 | 78 | 49 |
| Bombay .. .. | 163 | 25 | 211* | —† |
| Madras .. .. | 61 | 23 | 82* | 382 |
| United Provinces .. | 89 | 48 | — | — |
| Punjab .. .. | 138 | 29 | 20 | — |
| N.-W. Frontier Prov. | 10 | 5 | — | — |
| Central Provinces and Berar. | 58 | 20 | 75 | —† |
| Eastern Bengal and Assam. | 50 | 14 | 51 | 10 |
| Burma .. .. | 43 | —‡ | — | — |

* Local Boards in Bombay and Madras are called Taluk Boards.

† In Bombay and the Central Provinces the place of the village union is to some extent taken by the local committees appointed under the Village Sanitation Acts.

‡ In Burma the district funds are under the control of Government officers.

We have seen the elective system at work in Village Unions, Local and District Boards, and Municipalities. In 1892 the Government gave wider scope to the principle of election by admitting elected members to seats on the Legislative Councils of Governors and Lieutenant-Governors. The five elected members of the Lieutenant-Governor's Council are returned by groups of Municipalities, groups of District Boards, by the larger landholders, by associations of merchants, by universities, and by other public bodies. Besides this, there are five additional members upon the Legislative Council of the Governor-General. They are elected by the Calcutta Chamber of Commerce, and by the non-official members on the Legislative Councils of the Governors of Madras and Bombay, and of the Lieutenant-Governors of Bengal and the United Provinces.

**Progress of the elective system.**

The present elective system has really been an enquiry into the question whether it is good for India that Indians should have a share in the government. It was very generous of the British to have thought of allowing representative government; and no one will blame them for having brought it in with caution. But now that Indians have during the last sixteen years done good service upon the Councils of the land, it is felt that the time has come to enlarge those Councils, and admit into them a larger number of members chosen by the people. The Viceroy

and the Secretary of State for India have decided upon doing this without delay. Accordingly the Governor-General's Legislative Council will be considerably enlarged; but its official members will always be more in number than its elected or non-official members. The Legislative Councils of the Governors of Bombay and Madras and of the four major Provinces will also be enlarged. Their elected members will be chosen by municipalities, district boards, universities, landowners, planters, European and Indian merchants, and Muhammadans according to the needs of each Province. No attempt will be made to secure an official majority in the Legislative Councils. But the President, that is, the Head of the Local Government, will have the power to reject any measure which may have gained the approval of his Council. In a year or two we may expect to find the enlarged Councils at work.

## SECTION 2. Social Progress.

Social practices of a criminal character not tolerated.

In telling you about the early methods of judicial administration, I related how in civil and social matters Hindu laws and customs for Hindus, and Muhammadan laws and customs for Muhammadans have been preserved in the British laws for India. You will remember, too, that in the Proclamation of 1858, Queen Victoria distinctly said that she did not desire the religions and customs of her Indian subjects to be interfered with. But it was never intended

that cruel rites should continue because they have the sanction of a certain religious system, or that social customs should be allowed in the land although they are truly criminal. Accordingly—while the fullest liberty is allowed to every man and woman in the exercise of his or her faith—customs and ceremonies that deprive others of their personal freedom have been abolished. And so, in the cause of humanity, such practices as *thagi*, *suttee*, infanticide, human sacrifices and hook-swinging have been put down.

**Abolition of Suttee, of infanticide, of hook-swinging.**

Again, in very early times it was considered proper for a Hindu widow to die upon the funeral pyre of her husband. Later on the duty of self-sacrifice was relaxed, but it became the custom for widows not to remarry. It is not exactly known under what religious teaching this social practice began, and there are differences of opinion as to the extent to which it is binding. Akbar ruled that a widow might remarry if she wished to, and in the time of Lord Dalhousie, in 1856, the Hindu Remarriage Act was passed whereby it was made lawful for Hindu women to wed a second time. In recent times instances have occurred in which their remarriages have taken place.

**Legalisation of the remarriage of Hindu widows.**

There is another social matter in which the British Government has felt it proper to interfere. From the very beginning of their rule the English have held to the principle that every man has the right of freedom of conscience, and, as you

**Removal of disabilities of Hindus from conversion to Christianity.**

remember, the Queen's Proclamation laid it down that no one was to suffer in any way because of his Faith. Under strict Hindu law, however, the Hindu who gives up his religion and embraces another creed, forfeits his heritage. He is outcasted, and so loses all claim upon family property. Such a law being opposed to freedom of faith, as far back as 1850, an Act was passed which declared that any Hindu might become a Christian or a Muhammadan without losing his rights of inheritance.

Female education.

Napoleon was once asked what was most needed for the uplifting of France. He replied, "Mothers." He meant to say that the qualities of a nation depend upon its women. In childhood a man receives his earliest lessons of life from his mother, and therefore much depends upon the women of a nation. For this reason all enlightened people set a high value upon the education of girls. Now, in India, girls have been as a rule much neglected. It has not been thought necessary to send them to school as is done in other countries. They are married at a very early age, and if they ever go to school they must leave it when they are 10 or 11 years old. Thereafter they are burdened with home duties, and are supposed to have no time for books. Government, however, in its great desire to uplift the races of India, has given female education its earnest attention. It knows that men are what their mothers and wives help

them to become. It has, therefore, opened out many schools for girls, and has arranged for education to be given to women in their homes. Progress, however, is very slow.* The education of females is a matter in which the Government is helpless without the co-operation of the people themselves. As long as child-marriage and the zenana system among the well-to-do classes continue, much advance cannot be made. In 1901-02 only 2·2 girls in every 100 were at school; and as in that percentage European, Native Christian, and Brahmo girls are included, the number of girls of the general population going to school is still less. There were, in that year, only 5,628 primary, 134 secondary schools, and 10 colleges for girls, with a total of 393,000 pupils in them. In all India only 6 women in each 1,000 are able to read. In Burma the women are more advanced, for there 45 women in every 1,000 are able to read.

**Laws in regard to decency and morals.**

Several laws have been made to enforce decency and morals. At one time *fakirs* and *jogis* used to go about unclothed, and said it was part of their sacred duty to do without clothing. They are not allowed now to offend our roads by going naked in them. Obscene pictures and books may not be sold, and immoral practices must not be publicly indulged in.

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* See Diagram I.

## SECTION 3. Educational Progress.

Primary, secondary and higher education.

You are accustomed to see schools of all kinds around you, and perhaps you think that in India there were always many schools for the people. But it was not so. No Indian ruler ever looked upon educating the people as a duty of the State. Such schools as there were in olden times were private ones, and were attached to temples and mosques, and existed for religious and social purposes. They were attended only by Brahmans and by the higher class of Muhammadans. For the masses there were a few schools in which very elementary education was given to the children of traders, petty landholders, and so on. The learned classes looked down upon the vernacular languages of the country, and very few books existed in Bengali, or Hindi, or Urdu, etc. When the English first came, they were too busy with trade and the affairs of a growing government to think about opening schools for the people. It was, however, necessary to have *maulavis* learned in Muhammadan Law, and *pandits* learned in Hindu Law, so that they might help English judges in deciding cases in the Company's courts. Accordingly Warren Hastings in 1782 established the Calcutta Madrasah (or Muhammadan College), and in 1791 Lord Cornwallis started the Benares College for Hindus.

It was not, however, till 1813 that anything

was done by the East India Company for the education of the masses. The Charter of that year ordered that not less than a lakh of rupees was every year to be spent upon the spread of education. The Marquis of Hastings, who was Governor-General, immediately opened several schools for children of all castes, sects and races. In them only Oriental subjects were taught, and no instruction was given in English or in religion. This continued till 1835 when, on the advice of Lord Macaulay, European science began to be taught in the higher classes. In the lower classes of schools, education was still given in the vernaculars, but religion continued to be, as now, excluded. Later on Lord Dalhousie created the Department of Public Instruction, and appointed Inspectors of Schools to see that real progress was made. When Lord Canning was Governor-General the Universities of Calcutta, Madras and Bombay were founded, and in later years other universities have been established at Lahore and Allahabad. Lord Mayo, Lord Ripon, and Lord Curzon, each in turn, did much for the education of the people. In 1884-85 the Local Self-Government Act ruled that in municipalities a certain portion of municipal funds was to be expended upon primary and secondary schools; and in districts, primary schools were handed over to District Boards. In connection with the several universities, there are now 145 arts colleges, and 46 colleges in which law,

Education open to all castes, sects and races.

Religious neutrality in education.

Education through the medium of the English language.

Universities.

medicine, engineering and other professional studies are being taught to 24,000 students. In 1901-02 nearly 4,000,000 students were under instruction in 105,000 public institutions, and more than 600,000 pupils were in about 43,000 private schools.

These figures may look very large on paper. But in spite of all that has been done, and is being done, to spread education, in all India and Burma taken together only 98 men, and only 10 women, in every 1,000, are able to read and write.

| Province. | NUMBER OF PERSONS IN EVERY 1,000 ABLE TO READ AND WRITE. | |
|---|---|---|
| | Males. | Females. |
| Burma .. .. .. | 378 | 45 |
| Madras .. .. .. | 119 | 9 |
| Bombay .. .. .. | 116 | 9 |
| Bengal .. .. .. | 104 | 5 |
| Assam .. .. .. | 67 | 4 |
| Punjab .. .. .. | 64 | 3 |
| Central India .. .. | 55 | 3 |
| Kashmir .. .. .. | 38 | 1 |

You will better understand how very few people in India are able even to read and write if you examine Diagram I.

The cost of education in 1907 was above 400 lakhs, of which 127 lakhs was recovered in fees; 83 lakhs from private sources; and Government gave 191 lakhs.

In addition to schools for general education there are also schools for technical education. In them handicrafts are taught. The lowest of these schools are called industrial schools. The best and most advanced of them are in the Madras Presidency. The subjects most commonly taught in them are carpentry, smith's work, shoe-making, and tailoring. Less commonly taught are metal-work, weaving, masonry, and gardening. At the Victoria Jubilee Technical Institute in Bombay instruction is given in mechanical engineering, cotton manufacture, metal-working, enamelling, aluminium-working, and engine-driving. Government is very anxious to advance all kinds of industrial teaching. Technical Education.

To promote the culture of painting, drawing, and carving, etc., there are Government Schools of Art at Calcutta, Madras, Bombay and Lahore. In them there are usually two departments, one for the fine arts, and one for the industrial arts; *e.g.*, silver-smithery, the jeweller's craft, cabinet-making, pottery manufacture, ornamental work in brass, copper and iron; wood and stone-carving. Artistic education.

To advance a knowledge of the higher sciences there are engineering and medical colleges, veterinary and agricultural colleges, law colleges, and schools for commercial education and for the training of teachers. Scientific education.

The engineering colleges in Madras, Bombay, Calcutta and Roorkee train civil and mechanical

engineers who find occupation in the Public Works Department, in municipalities, mills, steamships, mines and electrical firms. Besides at the Government medical colleges in Calcutta, Madras, Bombay and Lahore, medical training is given at twenty-two Government medical schools. Veterinary colleges and schools have been opened in various places, and train students in matters relating to the improvement of cattle breeds, and in doctoring cattle that are sick. At Pusa, in the Darbhanga District of Bihar, a central agricultural college has been established to aid agricultural research, and to assist in experiments for the improvement of cattle and cultivation. It carries on a higher type of work than is done in the agricultural sections of a number of schools in various parts of the country.

**Museums, libraries, learned societies.**

Government, however, is not satisfied merely with helping people to receive an education in schools and colleges. It has been said that a man's true education begins when he has done with the university. Much of our most valuable knowledge is gathered outside the class-room, and lecture-hall—in public libraries and museums. Government accordingly maintains these, and they may be visited and used without the payment of any fee. Thus ample opportunity for further study is afforded to any who wish to excel in any particular science or art; and to enable students to devote their whole time to study in such places, Government has arranged for a

number of Research Scholarships. Government encourages the formation of learned societies which even the Viceroy joins. For preservation in its libraries, Government buys rare and valuable books written by Indian poets or scholars of bygone days. It, moreover, keeps a staff of learned men whose business it is to find such books, and when these have been translated they and their translations are printed at the expense of the Oriental Translation Fund. Besides this, able men are sent to explore the sites of ancient civilization, and their studies of such places have brought to light much of historic interest. For medical research into the causes of, and cures for, tropical diseases, laboratories, the chief of which is at Kasauli near Simla, are established at various large cities. For agricultural research there is the Pusa College which has already been mentioned. It is intended that knowledge obtained in research should be published for the instruction of all, and Government encourages authors by paying part of their printing costs, or by buying copies of their books for distribution.

**Preservation of ancient records. Research.**

**Encouragement of authors.**

There are also instances in which people educated in India would greatly benefit by going to Great Britain or to some foreign country to complete their studies. But often they cannot afford to go abroad. To assist them, Government yearly awards certain State Scholarships; and there are many Indians who owe their present

**Education in foreign countries.**

position and scholarship to the liberality of Government. To promote the scientific study of Sanskrit and Arabic, four scholarships have been instituted to enable Indians to proceed to Europe, and there learn the French and German languages which are rich in books of Oriental research, and also to study under European professors those critical and scientific methods which have produced so many famous European Sanskrit and Arabic scholars.

## SECTION 4. Economic Progress.

Encouragement of industries.

From what I have told you in the last section, you will have seen that Government wishes to make both the rich and the poor fit for the life to which they have been born. It has arts and science colleges for those who wish to follow the learned professions, and it has industrial schools for those who wish to make a living by the work of their hands, and by the caste occupations of their forefathers. There are about 150 industrial schools in which weaving, carpet-making, black-smithery, shoe-making, tailoring, basket-weaving, pottery, lace-making, and such-like crafts are taught. In these schools the working classes are taught how to excel in the callings of their own castes. Those who have a small store of money are shown how to trade with profit in such goods as are produced in the country. In order that the trade and indus-

tries may be properly cared for, Government has a Department of Commerce and Industry.

The industries of India may be grouped into the following classes :—

1. *Factory Industries*, that is, those in which much machinery is used; *e.g.*, cotton, jute and flour-mills; sugar, rope and paper works.
2. *Handicrafts*, that is, those industries in which the workers largely use their hands; *e.g.*, hand-weaving, pottery, carpentry, tanning, black-smithery, mat-making, and basket-weaving.
3. *Mining Industries*, that is, those in which the earth has to be dug into for such minerals as gold, iron and coal.
4. *Industrial Arts*, that is, those industries in which skilled workmanship is required; *e.g.*, gold, silver and ivory work; modelling in clay; wood, stone and horn-carving; lace-making; and embroidery.
5. *Economic Industries*, that is, those which are concerned with the products of the field; *e.g.*, lac, oil, tea and tobacco manufacture.

So, as I was saying, Government has opened industrial schools for those who can go to them. For those who cannot, books have been written so that they may learn how to improve the things they make in their workshops. In the Madras and Bombay Presidencies certificates of

merit are given to clever artisans, and everywhere Government rewards are given to those who make useful inventions. Government, moreover, for its public works, buys Indian materials, when it can get them, in preference to sending for them from England. Under its orders *melas*, or country fairs, are held year by year; and at them are placed on view the best results of the workshops and fields in the district. Special prizes are given for well-bred cattle and poultry, for superior garden and field produce, for improvements in machinery, and for excellence in workmanship. At these exhibitions people are able to compare the quality of their articles with that of those made by other people. And when they see that their things are not the best, they try to improve their skill and knowledge. They need not fear to let everyone see the improvements they have made in looms and other machines; for Government has a law which punishes anyone who makes use of another man's invention or copies it, without paying him or obtaining his consent.

Industrial exhibitions.

Protection of inventions.

Under these circumstances every man feels sure tha the will reap all the benefits of his labour. He therefore tries to increase his business as much as he can. He takes his goods to the market where they will fetch the best prices. If he manures his field; if he ploughs it deep; if he tends it with care; if he sows it with good seed; he knows he will have all the gain. If he

Free scope for commercial and industrial enterprise.

makes a loom which works faster and better than the looms of other weavers, he will make more and better cloth than they can in a shorter time. He thereby earns more money than they do, and so he can live in greater comfort than they; and he is better able than they are to face famine and other calamities.

**Free trade.** But for industries to really flourish, there must be many buyers and many sellers. In the earlier days of our country's history there were not many buyers. Then the wants of people were few and simple. They needed such things as cloth, ploughs, earthen pots, rope, and the like. They did not go to other villages to buy them, for in their own village there was usually a weaver, a carpenter, a blacksmith, a potter and a rope-maker. Money, too, was scarce, and people bought and sold things by barter. For instance, if a weaver wanted a plough, he went to the carpenter and the blacksmith, who between them made a plough for so many yards of cloth. Besides this, the times were so unsafe because of robbers on the roads, that people did not like to take the risk of carrying their wares to far-off markets. The result was that no artisan made more than he could sell in his village or very near to it. But in our days life and property are secure. Far-off markets are easily reached by road, steamer or train, and payments are made in coin and not in kind. This being so, the village handicraftsmen make more articles than

will be enough to supply merely the needs of their own villages. They carry their goods to other markets, and sell them to traders and other buyers. And because everyone wants to buy the best article for the least money, artisans and traders compete with one another in offering the best goods at the cheapest price.

Of course nothing can be sold for less than what it costs in the making ; and so in fixing the price of, let us say, a pair of shoes, the shoemaker has to total up the money he paid for leather, thread, instruments and nails. Then he must add something for his labour, and he must allow for a small gain to himself. Supposing, then, that he finds he can at his shop sell 50 pairs of shoes for Rs. 100. Can he sell them at the same price at a market 20 or 100 miles distant ? No, he cannot; for he has new expenses to meet. He has to pay his journeying and carrying expenses, and he may have to pay a fee for a stall in the market. He is no longer able to sell 50 pairs for Rs. 100 without losing money. He has to sell them perhaps for Rs. 105. Now, if in the same market there is a shop which sells as good shoes at 50 pairs for Rs. 102, people will buy their shoes at that shop ; and the man who has taken all the trouble to bring his shoes to a market far from his home, finds that no one will buy them. From this you will see that the cost of placing goods on the market controls their selling price. Hence, the great thing is to keep expenses

down. And that is not possible if taxes and octroi or customs duties are required by Government on articles of trade.

Knowing this to be so, the Indian Government has arranged for FREE TRADE between India and other countries. That is to say, it does not levy taxes or customs duties upon most articles of trade brought into, or taken out of, India in ships. The whole world is thus made into one great market-place where Indian traders may compete on even terms with other merchants in selling the best goods at the cheapest price. If import and export duties were to be levied the Indian trader could not keep his prices down; and as a result he would not find buyers of Indian goods in distant countries. Accordingly, everything which is used in manufacture, *e.g.*, machinery, railway-materials, raw stuffs used in industries, and food-grains, is allowed to be landed in India free of duty. But there are certain things in which it is not wise to allow free trade; and for this reason import duty is levied upon such articles as guns, gun-powder, strong liquors, opium and salt. There are so many millions to be fed in India that it would not do for so much rice to be sent out of the country as would leave too little for the daily needs of the people themselves. To make imported rice dearer than home-grown rice, and thus lower the demand for it in other countries, a duty is levied on rice exported from India.

Protective works against famine.

As it is, India is unfortunately a land in which, from time to time, famines occur. Too much or too little rain may destroy the crops, or locusts may devour the fields, or a blight may set in; and there is nothing for it but famine. Government is powerless to prevent famine, but it does all it can to defeat its severity. This it does in two ways: first, by making protective works during the years that there is no famine; and secondly, by giving the sufferers relief when there is famine. Protective works are railways, roads, canals, wells, tanks and river embankments. They are protective because they are all useful against famine. By railway and roads food may be taken to places where the harvest has failed. When the rainfall has not been enough, the fields are watered from canals, tanks, and wells. Certain rivers are liable to overflow, and when they do so the surrounding country is flooded, and the paddy plants rot and die. To keep the waters within the river-beds, embankments are raised on both sides of the rivers, as in Orissa. Protective works, of course, cost much money; and so in 1878 Lord Lytton arranged for a Famine Insurance Fund, by making it the rule that every year 1½ crores of rupees must be set apart for such works, or for giving relief during a famine.

Famine relief.

A famine is a dreadful calamity. In every country there are many people who go through life on insufficient food. But when there is famine

they have to do without even one meal a day. Famines have occurred in this land for many centuries. But before the English came into it no Government ever thought it a duty to feed the hungry and save the dying. In our days, however, as soon as there is famine, relief works, *e.g.*, digging tanks, making roads, etc., are started, and to those working on them daily wages are given so that they may buy rice at a cheap price from the Government stores to which it has been brought from places where there is no famine. To those who are so weak or ill that they cannot work, cooked or uncooked food is given free of cost. The sick are cared for in camp hospitals. Indeed, everything that money and love can do is done to help the poor in the time of their great trouble. When the ploughing season returns, the people are given advances of money so that they may buy seed-grain and cattle to replace those that have died during the famine for want of grass and water. At such times Government remits or suspends, in part or altogether, the land-revenue. In the famine of 1902-03 as much as 2 crores of revenue was remitted. Indeed, during the twenty-five years ending with 1902-03, famines cost Government 38 crores of rupees in protective works, remission of revenue, and charitable relief.

**Remission of revenue.**

Help in time of famine is, however, only one of the many ways in which Government cares for the well-being of the raiyat. To look after his inter-

**Measures for the benefit of raiyats.**

ests, in 1870 the Department of Land Records and Agriculture was established. Its special business is to prepare trustworthy records of the land-rights of every cultivator. These records are kept in the law courts. And so when there is any dispute about who is the owner of certain fields, or about how much rent is due, the matter is quickly and inexpensively settled by consulting the Government records in the local court. As a result land disputes are not now as frequent as they used to be, and the raiyat is protected against unlawful exactions of revenue. Thus, while the raiyat is made safe in the pos ession of his lands, he is also encouraged to improve their quality; for his revenue is not increased if he raises larger and better crops on his fields. The Bengal Tenancy Act of 1859, and its revisions in later years, like similar Acts in the other Provinces, has increased the raiyat's security without injuring the reasonable rights of landlords. Government has the power to have the estates of zamindars surveyed, and records made of the rights of tenants. It has defined the manner in which rents are to be calculated, increased or reduced. It has imposed penalties for unlawful exactions. And it has made it very clear under what circumstances alone a raiyat may be turned out of his house and lands.

Agricultural banks.

Besides caring for the raiyat in these ways, Government has tried to save him from the

grasp of the money-lender. When a villager is in money difficulties, he usually goes to a *mahajan*, who gives him a loan at such a high rate of interest, that after a time the raiyat has often to sell his fields and even his house in order to pay off his debt. To help the raiyat without such great evils befalling him, the Government grants loans on little or no interest, so that he may have money with which to improve his fields, and buy seed or cattle. Such loans, in 1900-01, amounted to over two crores of rupees. In addition to this, Government has established Co-operative Credit Societies and Agricultural Banks, which lend money to villagers from funds that have been subscribed by members and others. The money thus lent is repaid in small sums, and a very low rate of interest is taken. In Mysore, Bengal, the Punjab, and elsewhere, grain banks have been started. In them advances and repayments are made in grain.

Savings banks.

Moreover, to encourage habits of thrift among the people, Government has opened Savings Banks at 8,000 Post Offices. In them people may put away as little as 4 annas at a time, and all their savings bear interest. In 1906-07 the money placed in Savings Banks amounted to Rs. 150,000,000.

## SECTION 5. MATERIAL PROGRESS.

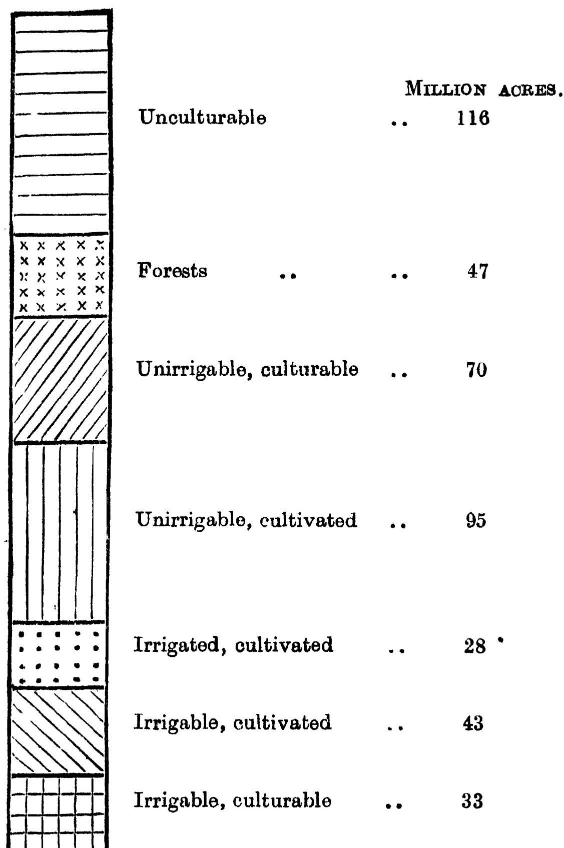
Reclamation of waste land.

It is not every part of a country that has fields and villages upon it. If the soil is such

that nothing will grow upon it, it is called waste land. Or some land about a village may be kept for cattle to graze upon. There was a time when, because of the frequency of invasions, the borderland between Afghanistan and India was a silent wilderness. It is not quite so now. Owing to the inroads of the fierce aboriginal tribes of the Kochs and Ahoms, large partions of Assam were once unpeopled and uncultivated. As a result of the ravages of pirates along the sea-coast and in the deltas of the larger rivers, many thousand square miles in Bengal were for years uninhabited. It has been calculated that there are still 100,000,000 acres of waste land awaiting the plough. But under British rule enemies to order and peace have been driven out of the land, and now the population of India is steadily increasing by about 20,000 souls a year. One of the great problems of the day is how to find food for the teeming millions of the country. The readiest way is to convert waste lands into rice-fields or to grow cotton, etc., upon them. But the work of reclamation proceeds very slowly. In some places there are deserts, and of course nothing will grow upon sand. In other places canals must be made before barren tracts can be changed into fertile fields. The following diagram will help you to understand how much of the different kinds of land there is in British India.

## Classification of the Land Surface of India.

(*Scale*-100 *million acres* = 1 *inch*).




N.B.—*By "unirrigable" land is meant land which does not require watering or is injured by it, as well as land to which no means exists for providing water.*

Irrigation works. Canals.

In certain places the only way to combat famines, and to assist in the reclamation of waste lands, is to arrange for a sufficient supply of water. Before the time of the English hardly anything had been done in this direction. But now a large portion of the insufficiently watered parts of India have been provided with canals, or tanks, or wells. In the extreme north there is the Upper Swat River Canal. When the Indus and its tributaries rise yearly with the melting of the snows on the Himalayas, their water is distributed by the Bari Doab Canal, the Chenab Canal, the Lower Sutlej Canal, the Sirhind Canal, and some others. In the United Provinces and Lower Punjab we have the Eastern and Western Jumna Canals, the Upper and the Lower Ganges Canals, the Agra Canal, and the Rohilkhand Canals. In Bengal there are the Saran, the Sone, the Eden, and the Midnapur Canals. In Orissa, certain canals draw their water from the river Mahanadi at Cuttack. In Madras there are canals in the deltas of the rivers Kavari, Godavari and Kistna. In Sindh the chief canals are the Western Nara Canals, the Sukkur Canal, the Desert Canal, and the Begari Canal. In Bombay the Krishna and Nira Canals may be mentioned, and in Burma the Shwebo Canal. The Ganges Canal alone is one thousand miles long, and its greatest breadth is 160 feet. The total length of the canals in India is over 35,000 miles. With their distributaries they give

water to something like 13,500,000 acres of field land.

As water flows from a higher to a lower level, canals are possible only in the great plains of India, and not in those parts of it which are hilly. In such places large tracts of country receive their supply of water from great tanks or *bands* formed by throwing an earthen or masonry wall, called a dam, across the lower end of a valley. In the Madras Presidency, in the Bombay Deccan, in Ajmere and Merwara, there are over 60,000 of these water reservoirs or tanks. They are of various sizes, and cover 6,395 acres in the case of the Periyar Tank, and 7,900 acres in the case of the Rushikubiya Tank. Tanks, however, are not so useful as canals, because they dry up in the hot season if the previous rainfall has been at all deficient. Tanks.

In places where neither *bands* nor canals can be made, it is the practice to dig wells for the water that has soaked into the earth during the rainy season. They are plentiful in the plains between Delhi and Benares, and are most numerous in the south-eastern part of the Madras Presidency. Wells.

Instead of buying some of her needs from foreign countries, India is beginning herself to make some of her own requirements, and for this purpose she has several mills and factories. I will mention a few of them. Mills.

## MILLS.

| | | | | | | |
|---|---|---|---|---|---|---|
| 217 | Cotton Mills, | employing | daily | 211,100 | persons. |
| 44 | Jute | ,, | ,, | ,, | 167,000 | ,, |
| 92 | Rice | ,, | ,, | ,, | 12,756 | ,, |
| 62 | Saw | ,, | ,, | ,, | 8,517 | ,, |
| 8 | Paper | ,, | ,, | ,, | 4,700 | ,, |
| 6 | Woollen | ,, | ,, | ,, | 3,400 | ,, |

Besides these there are oil-mills, flour-mills, silk-mills, bone-crushing mills, etc.

## FACTORIES.

Factories.

In 1906 there were altogether 1,687 factories worked by steam, and 76 not worked by steam. They employed 690,712 labourers. I will mention only a few of them.

| | | | | |
|---|---|---|---|---|
| 196 | Indigo Factories, | employing | 80,043 | persons. |
| 962 | Cotton Presses | ,, | 85,000 | ,, |
| 126 | Jute Presses | ,, | 20,000 | ,, |
| 86 | Tile Factories | ,, | 13,000 | ,, |
| 87 | Railway Workshops | ,, | 79,000 | ,, |
| 14 | Government Arms Factories | ,, | 13,000 | ,, |

Besides these, there are numerous tea-factories, opium-factories, lac-factories, etc.

In the interest of mill and factory labourers there is the Factory Act. By it no child younger than nine years of age may work. Children must not work for more than seven hours, and they are not to work at night. Women are not to work for more than 11 hours, and are to have intervals of rest amounting to 1½ hours a day; and all labourers are to have a period of rest during the day.

Protection is needed not only for labourers in mills and factories. It is needed also for forests; and so Government has made certain forest laws. We need wood for many purposes—for making our houses and our ploughs, our carts and our boats. So we cut down trees. Left to ourselves we would go on cutting down all large trees, and in course of time there would be no forests at all. But forests do more than supply us with wood. They help the earth to retain its moisture, and they attract the clouds that give us rain. Besides this, they are the home of wild beasts. If we cut down the forests, tigers and such-like animals would enter our villages; we should have scarcity of rain; and our supply of wood would run out. The preservation of forests is therefore a very important matter, and Government has a Forest Department whose duty it is to see that the forest laws are obeyed. Certain forests have been taken over by the State, and reserved under police rules which have been made for their protection. Steps have been taken to protect forests against being destroyed by fire, and such practices as *kumri*, *jhum*, and *taungya* or shifting cultivation, have been put a stop to. Only trees of a certain thickness are allowed to be cut down, and everything is done to improve forests by planting in them trees useful as timber and profitable from their products. All Government forests are surveyed, and the expense of conserving, improving and protecting them is

**Forest laws.**

more than covered by sales of wood, charcoal and other marketable products.

Railways.

Lord Macaulay once remarked that, with the exception of the art of printing, no inventions had done so much for the moral and intellectual progress of man as those which had shortened distance and made it easy for people far apart to tell one another their thoughts. Accordingly, steamers, railways, and good roads, must be regarded as active and important agents in the progress of India. When talking about famines and free trade we saw how useful railways are. They began to be made in India in 1850, when Lord Dalhousie was Governor-General. The first railway, 20 miles in length, was opened in 1853 between Bombay and Thana. In the next year the East Indian Railway ran from Howrah to Pandua, a distance of 38 miles. In 1856 the Madras Railway reached Arcot, 65 miles. Since then railways have multiplied, until now most parts of the country are served by them. At the close of 1907 there were altogether 30,000 miles of line open to traffic, which cost in the making 259 crores of rupees, of which more than 205 crores had been paid by Government. Railways belong to Companies, Native States and Government, and are under the final control of the Railway Board, which is a branch of the Department of Commerce and Industry. In 1907 as many as 308 million passengers travelled by train, and 70

million tons of goods were by it carried from one place to another.

Telegraphs.

Closely connected with railways is the telegraph system. We owe its introduction into India to Dr. O'Shaughnessy, a Professor of the Medical College, Calcutta. Under the patronage of Lord Dalhousie in 1851 he worked an experimental line of 82 miles, and soon after Agra, Bombay, Peshawar, Madras and Calcutta were connected by telegraph wires. At present there are 67,197 miles of line over land, and 390 miles of cable in the sea. They have been laid at a total cost of nearly 100 crores of rupees, and in 1907 over 14 million messages were sent from 7,000 telegraph offices. The telegraph system also is under the control of the Department of Commerce and Industry.

Roads.

Now that I have told you something about railways and telegraphs, let me say a few words to you about roads. Before the British Government was established, in all India there was hardly a road worthy of the name. The wayfarer of a hundred years ago had to travel by bridgeless cart-tracks, and risk encounters with wild beasts and highway robbers. His difficulties were increased by swollen rivers or famine-stricken districts. Journeying—and that chiefly by *palki*—was possible only during the dry months of the year. Trade was largely borne by river, for the roads were impassable for many months of the year.

It was not till Lord Dalhousie was Governor-General that Government gave road-making its serious consideration. During his time the Grand Trunk Road, with its bridges over many wide rivers, was begun from Calcutta to the Pubjab.

Bridges.

Since then Local Governments, District Boards and Municipalities have gone on multiplying roads, until now all large cities and centres of trade are connected by bridged roads which are kept in repair all the year through. Wild beasts and robbers are rarely met on the way, and railway stations are easily reached.

Landing places. Harbours. Dockyards.

Roads and railways are not the only means available for travel and trade. Much traffic is borne by river and sea. To supply suitable landing-places, every here and there along the banks of rivers, *ghats* or steps leading down to the water have been made by Government or by private persons. For the landing of ships there are dockyards at Karachi, Bombay and Calcutta. Besides these dockyards, along the sea-coast there are harbours where merchant-ships and men-of-war may safely lie at anchor. The chief harbours are at Aden, Karachi, Bombay, Madras, Chittagong and Rangoon. In addition to being convenient stations for the landing of cargo from merchant-ships, harbours exist also for the protection of India against enemies that may attack her by sea. If hostile fleets come they must

anchor their ships where they will not be in danger of being wrecked. By making all such places into harbours every possible landing-place in India has been shut against the entrance of enemies from over the seas.

Fortifications.

Foes may, however, come by land as well as by sea; and it is necessary to be prepared against the coming of both. And so, to check invasion by an army from the north a chain of outposts and fortresses has been erected along the north-west frontier. Several other forts have likewise been built at important towns to hold the troops in time of peace, and to shelter citizens in time of war.

Sanitation: measures for dealing with epidemics.

But besides from enemies in the flesh, there are enemies of a more dangerous kind from which Government wishes to protect us. Sicknesses, such as smallpox, cholera, fever and plague, often visit our homes, and carry off our loved ones. Some of these sicknesses we bring upon ourselves by not keeping our houses and their surroundings clean, and by not living obedient to the laws of health. But Government does not leave us to die because we live unwisely. It has appointed a Sanitary Board to look after the public health of each Province. Under the guidance of that Board, Sanitary Commissioners, Sanitary Engineers, Civil Surgeons, Municipalities, District and Local Boards, and Village Unions, try to have around our homes such conditions as are favourable to good health. Govern-

ment has made it the duty of every Municipality and District and Local Board to remove from near our houses the impurities which must poison the air we breathe and make us ill. As a cure for malarial fever quinine is sold at a cheap price at all post offices. Cholera results chiefly from our drinking impure water from tanks and wells. Many large cities have, therefore, been given a supply of pure water which is brought from a distance in pipes laid in the ground. In small cities deep wells and large tanks are dug so that there is no need for us to drink the unclean water of stagnant pools. Against plague we are offered protection by innoculation, and against smallpox by vaccination. At Kasauli and some other places, medical men are engaged in a scientific study of the causes and cures of Indian diseases. And when there is a serious outbreak of sickness, special officers are sent to the affected areas to find out and remove the cause of the sickness; to tend the sick; and to advise the healthy.

But though sanitation has made some progress in cities, it has hitherto done very little for the people living in villages. It is strange, but it is none the less true, that though the people of the plains are very particular about the cleanliness of their body, the sense of public cleanliness is absent in them. They cling to domestic customs even when these are injurious to health. They live in crowded houses into which but

little light and fresh air enter. The village site is dirty, overrun by cattle, choked with rank weeds, and poisoned by stagnant pools. The village tank is polluted by people bathing and washing clothes in it. Still villagers use its water for drinking and cooking. Government knows that they defy the simplest laws of health, mainly because they are ignorant. And so it has had little books written which give a few simple rules for village sanitation. These rules are from time to time explained to villagers by District Officers. Besides this, the simple laws of health are being taught to children in primary schools, in the hope that when they grow up to be men and women they will keep their homes and villages clean, and so see fewer outbreaks of epidemics and fatal sicknesses. But meanwhile the Village Sanitation Act has taken the villagers in hand. In Madras, for instance, the Village Union collects a house-tax, and spends it in making and repairing the village road, in laying drains, and in digging wells and tanks. But the time is looked forward to when the people at large will know enough of the laws of health to become interested in seeing that those laws are obeyed in their villages and homes.

Geological and other surveys.

When we were learning something about land settlements, mention was made of a survey by which revenue was calculated. As this is only one out of several kinds of surveys, I had better tell you about every kind of survey.

1. *Topographical Survey.*—This survey gives us an outline of the geographical features of a country. It tells us where its mountains and plains, its high-lands and its valleys, its rivers and lakes are. It describes to us what a man in a balloon would see as he looked down from a height.

2. *Revenue or Cadastral Survey.*—This is a detailed measurement of a country so that its land-revenues may be calculated. From it the maps of villages and estates are prepared, and their permanent boundary marks are set. It provides each village with its own map, in which are shown its limits, its several fields each by each, and its principal natural features. Several revenue surveys put together give us a topographical survey.

3. *Trigonometrical Survey.*—In this survey all measurements of the land surface are calculated with great accuracy from a single base. It gives an accurate map of all India.

4. *Forest Survey.*—This survey as the name clearly explains, is concerned with the measurement of the land surface which is covered with forests. At present 69,000 square miles of forest land have been surveyed, and reduced to maps.

5. *Botanical Survey.*—This survey tells us which kinds of rees and plants grow in different parts of the country. It is also concerned with a study of the medicinal and commercial value of forest products; of the means by which food-

grains and cotton, etc., may be improved; and of the cures for the diseases of plants.

6. *Geological Survey.*—A geological survey tells us where the different kinds of rocks and minerals are to be found either upon the land surface or below it. From it we learn where, if we dig deep enough, we shall find gold and silver, copper and iron, marble and coal, mica and manganese, and various kinds of metals and mineral oils.

When we have learnt from geological surveys where certain metals are to be found, we dig mines for them. As mining is attended with danger, the Indian Mines Act has been passed so that every care may be taken of human life. India is rich in minerals, and although the mining industry is still in its infancy we have 748 mines—307 of which are coal-mines—which employ 128,666 men, women and children. Here is a list of the chief mines, and the places where they are most numerous:— Mining operations.

*Coal Mines*—in Bengal and Central India.

*Iron Mines*—in Mysore and Hyderabad.

*Manganese Mines*—in Central India and the Central Provinces.

*Mica Mines*—in Bengal, Madras and Rajputana.

*Marble Mines*—in Jubbulpore.

*Saltpetre Mines*—in Bihar.

*Ruby Mines*—in Burma.

*Petroleum Mines*—in Eastern Bengal and Assam and Burma.

Preservation of ancient monuments.

While we dig the earth to enrich ourselves with its hidden store of wealth, Government is not forgetful of the value of the noble buildings and costly monuments which by an earlier age have been left to us upon its surface. Many of them have gone to decay through long years of neglect and exposure. Many more have been wilfully disfigured in time of war, and beautiful carvings and statues have been chipped and broken. Sometimes people have used the stones of a superb palace in building their houses. It is the great desire of the Government that the grand buildings of a former age should be repaired and preserved, and that the monuments raised to the illustrious men of a former time should be saved from ruin. It has therefore made them over to the care of the Archæological Department, whose officers—besides writing learned books about such buildings and monuments—are required to restore those that have fallen into ruin, and to preserve all against the attacks of Time. For this purpose money is yearly set aside from the public funds, and already many beautiful buildings have been repaired, and are being kindly cared for.

## SECTION 6. Civic Progress.

Freedom of the press.

Before European nations came to India, there was no printing press in the land. When authors wrote books, copies of them were made by hand. Books, therefore, were very scarce and

costly. Besides this, there was no reading public, because the masses had not learnt to read and write. Moreover, the books written were not intended for the common people. They were written in Sanskrit, or Arabic, or Persian, and therefore could be understood only by the learned. But when Christian missionaries came into the country they wanted to reach the ignorant masses and not only the learned few. So they learnt the languages spoken by the people in their homes; opened village schools; and taught the vernaculars in them. But schools cannot very well do without books, and so the missionaries at Serampore cast type in Bengali. There they printed school-books and Bibles for some years, and in 1818 they printed India's very first Bengali newspaper, the *Darpan*.

But of course long before this, in India books and newspapers had been printed in English, and till 1797 the press in India was on the same footing as the press in England, except that the Governor-General had the power to deport an offending editor. But in 1798 the press was put under censorship, *i.e.*, nothing was allowed to be printed which had not been read and approved by the Secretary to Government. In 1818 the Marquis of Hastings abolished the censorship, and made the press free, provided that no act or measure of Government was hostilely criticised; that nothing was published which would create alarm or distrust in the natives or

hurt their religious feelings. Immediately seven newspapers were established. But in 1823 it was found proper to license editors and presses, and to cancel the license if there was reason to do so. In 1835 Sir Charles Metcalfe made the press once more free, and later on Lord Ripon removed certain restrictions from the vernacular press.

There are countries even now where books and newspapers cannot be published until what has been written in them has been approved by the press censor. Thus the mouths of people are shut, and they cannot publicly explain why a new law or measure will not be for their good. Nor can they freely tell their rulers what reforms they wish for. The best Government, however, is the one which seeks only the good of the governed. That being so, the first aim of rulers should be to find out from the people what they desire for themselves, and they should therefore encourage the people to open their minds without fear. To silence discontent is not to remove it. The English Government knows this well. And as it wants to rule over happy and contented subjects, it asks them to give it their opinion and advice on every new law and proposed measure. For this purpose it has given the country a free press to speak on behalf of the people.

It is expected of course that the press will not misuse its liberty. Editors must not write so as

to bring the Government and its agents into contempt, nor must they incite people to acts of lawlessness. They should put forward sound and honest arguments, and they ought to state actual facts. Readers, on their part, must not allow themselves to be swayed by everything that is written. They should read their books and newspapers with open and thoughtful minds, and decide questions upon their merits.

**Right of public meeting.**

Besides letting their wishes and opinions be known through books and newspapers, there is another way in which people may obtain the ear of their rulers. They may come together and discuss matters of public interest, and seek advice from one another. Public meetings, soberly and loyally conducted, are perfectly lawful, and every one may attend them. It must, however, be borne in mind that freedom of speech is a valuable privilege, and must not be used to stir up strife and bitterness, nor to incite people to acts of violence and of contempt for authority.

**Right of Petitioning.**

Newspapers and public meetings are for public matters. But there are times when a person has a private grievance. It is not an affair in which a law court can help him. Redress can be given to him only by a person in authority. If so, he is at liberty to petition the heads of departments and Governments, and even the Viceroy himself, and ask for the favour he wants, or for the removal of his wrongs. But the only petition allow-

able against the sentence of a court is when a man, sentenced to death, prays the Lieutenant-Governor, the Governor, the Viceroy, or even the Emperor, for his life to be spared. The right to petition is a precious civic gift, and not the least of the many boons given to India by England.

Eligibility to appointments in the public service and to honorary offices.

When I was telling you about there being no ruling caste in India, I said that Indians are admitted to a large number of paid and honorary (*i.e.*, unpaid) appointments, and I named some of them. When the East India Company came to this country, it found the Mughal Emperors governing almost entirely, and sometimes altogether, through superior Muhammadan officers. But the Company itself, from the very outset, relied largely upon the help of Hindus and Moslems in carrying on its business whether at courts or in markets. When it entered upon the administration of justice, it employed Hindu and Muhammadan scholars to assist its judges in applying Hindu and Muhammadan law in civil cases. In 1833 an Act was passed which declared "No native....shall, by reason only of his religion, place of birth, descent, colour, or any of these, be disqualified from holding any place, office, or employment under the East India Company." Since 1853 natives have been allowed to compete in England for admission into the higher or Covenanted Service. When the Sepoy Mutiny happened, some were in favour

of shutting the public services against Indians But Queen Victoria thought differently,

And statesmen at her council met
  Who knew the seasons when to take
  Occasion by the hand, and make
The bounds of freedom wider yet
By shaping some august decree,
  Which kept her throne unshaken still,
  Broad-based upon her people's will.

And so in 1858, when the Queen took over the direct government of India from the Company, she issued her Proclamation, which, in one of its clauses, ordered the admission of Indians into the services of the Crown. In 1870 the gates of the public services were thrown open still wider, for it was then declared that Indians of proved merit and ability might be appointed to any of the offices which had so far been reserved by law to members of the Covenanted Service. But as the rules made at this time for the selection of Indians did not work satisfactorily, in 1886 a Commission was appointed to think out a better scheme. On the advice of the Commission the executive and judicial administration was divided into two sections—the first to be filled by men, whether of European or Indian birth, selected and appointed in England, and to be known as the Indian Civil Service; the second to be filled by Indians selected and appointed in India, and to be known as the Provincial Civil Service. A similar division was

made in the Public Works, Telegraph, Police, and Education Departments. This arrangement of services is still in force.

In addition to the Indian (or Imperial) and Provincial Services, there is a very large Subordinate Service to which almost exclusively Indians are appointed. Some of the offices comprised in it, although inferior in dignity to those belonging to the superior services, are important and well-paid. It is moreover possible to pass from the Subordinate into the Provincial Service.

In 1902 the Indian Civil Service had in it 1,067 members, of whom 40 were Indians. The Provincial Services had 3,700 members in the superior branches of the executive and judicial departments, and an army of clerks and others were in the Subordinate Service. To secure the moderately paid services to Indians alone, no post carrying a salary of more than Rs. 200 a month can be given to a person other than an Indian, without the previous sanction of the Governor-General-in-Council.

And lastly, in his Proclamation of the 1st November, 1908, our Emperor said : "Steps are being continuously taken towards the obliteration of distinction of race as the test for access to posts of public authority and power. In this path I confidently expect and intend the process henceforward to be steadfast and sure as education spreads, experience ripens, the lessons of responsibility well learned by the keen intelligence,

and apt capabilities of India." Accordingly, to give Indians the education necessary to fit them for high paid and unpaid duties, Government does all it can to promote, in its universities and colleges, a spread of the higher and deeper branches of knowledge.

Openness of the professions.

But it is not the wish of every one to find service under Government. Many prefer to follow the learned professions and be doctors, lawyers, scientists, civil and electrical engineers, architects, journalists, and so forth. In pre-English times, most of these avenues of profitable employment did not exist. There is nothing to prevent a man from entering upon any profession; and he is able to learn it at one or another of the colleges which Government has established in many parts of the country. Everywhere in India we find Indians occupying the foremost place in every honourable walk of life.

## SECTION 7. General Progress.

A high standard of general efficiency in the administration.

Ever since the foundations were laid of a British Empire in India, it has been the honest aim of every ruler—from Clive and Warren Hastings till to-day—to maintain a high standard of efficiency in the administration. Thoroughness is the goal in every detail of work. Public servants are selected not only because they are well educated, but also because their character is good. To obtain such men liberal salaries are

paid. And from a high class of agents Government expects and receives a high class of work.

You have seen how every branch of administration has been brought under a well-planned system. Although the Government is a British Government, the public services have been thrown open to the best men, and there is no ruling caste in India. There is no interference with any man's religion. Land revenues are collected without the poor being oppressed. The police and magistracy keep order, and the army and navy are ready for our defence. Laws have been collected into codes, and justice is impartially meted out in open court. Through such institutions as Punchayats, Village Unions, Local Boards, District Boards and Municipalities we are learning self-government. The suppression of inhuman practices and many social reforms have increased our personal freedom. Education has been spread, and industries have been encouraged. The material prosperity of the country has been advanced by the construction of railways, canals, roads, landing-places; by sanitation, forest-laws and geological surveys. Much has been done to fight famines. Freedom has been given to the press. And, above all, life and property have been rendered secure.

Increased security of life and property.

It is the natural right of every man to call his life and property his own. But this was exactly what no one in India could do a hundred years

ago. In those days one's life might be taken at any moment, and of all possessions landed property was the least valuable. The usual price of a field was the crop standing on it. And even at that price it was often dear. For, before it could be reaped, down would come a swarm of Pindaris or Marathas, slay the owner, and carry off his ripened corn. People were glad to escape with their lives to the jungles, and leave their homes and belongings to the enemy. Not the least to be feared were outlaws called *thugs*. These murderers and thieves made life and property altogether insecure. They were the terror and curse of the land from Hyderabad to Oudh and from Bandelkhand to Rajputana. They wandered from place to place without anyone knowing who they were. They joined themselves to travellers, gained their confidence, suddenly strangled them, and robbed the dead bodies which they speedily buried. Lord William Bentinck freed the land of them.

**Repression of Thuggy**

Dacoits, too, were lawless robbers who went in gangs. They broke into houses, or they fell upon travellers, and robbed all that they could lay hands on, killing any who resisted them. These pests to society were not put down until Government established the Thugi and Dacoity Department of Police.

**and Dacoity**

Peace brings with it prosperity, for it permits people to take an interest in their own affairs. The quietness we have under British rule has

**Wider spheres of popular activity.**

widened our activities, and we are now turning our attention to trade and commerce, to industries and education, and we desire to have a reasonable share in the government of our land. In previous Sections we have learnt something about the progress we have made in these matters, and we have seen how every man is free to employ his time, his thought, and his money in the way that seems to him most profitable.

Awakening of a new national life.

But more than this. There are signs of the awakening of something like a new national life. In an earlier part of this book I pointed out that for people to be one nation they must have one origin and religion, the same language and customs, and one king over them. In India we certainly have one Emperor. But in other matters we have not those conditions which go to make up a single nation, and yet there are other influences that are drawing us together, and to a certain extent giving us a new national life. For instance, loyalty to the King-Emperor, and a common desire for the continuance of his rule, make us one at heart. Again, we have learnt to tolerate all religions, and as we begin to think more about the points on which we agree and less about the points on which we differ, one important cause of disunion is disappearing. We realise that we have one purpose although we may have many religions. Moreover, there was a time when the people of one part of India could not understand the language of the people of

another part, and this put a line of separation between them. But the gradual spread of a knowledge of English is giving us a common language, and this too is creating among the educated amongst us a sense of oneness. Further, the press in every part of the country, although using different vernaculars, thinks alike on most subjects of public interest, and so the people are often found to have the same ideas on important questions. Railways have brought distant places into touch with one another. A sense of isolation no longer exists. The post carries newspapers to every town and to many villages, and the people at large take an interest in what is happening in other parts of the country, or in other parts of the world. The railway, the press, and a knowledge of English, have called into being the National Congress, an all-India Conference of leaders, who debate upon the political aspirations of Indians, and upon the introduction of social reforms. The admission of all races and castes into the public services, the crowding together of high and low castes in railway carriages, and the toleration of religious differences, have combined to soften the former severity of caste distinctions, and to produce a feeling of oneness, and along with the other influences at work they have awakened something of a new national life.

# PART II.

## THE PRESENT ADMINISTRATION OF INDIA.

### SECTION 1. The Government.

**India's place in the British Empire.**

When Queen Victoria, in 1858, took over the direct government of India, the East India Company came to an end, and the duties of its Board of Control were committed to the Secretary of State for India and his Council. Since then India has been a part of the great British Empire—that Empire upon which the sun never sets.

The government of England is a Limited Monarchy, that is to say, its King himself has to obey the laws of the land, and he cannot do to his people just as he pleases. On the contrary, he is not able to do anything that is opposed to the wishes of his subjects, who make their will known to him through the great councils of the land, called the Houses of Parliament. Of these Houses there are two—the House of Lords, a council of princes and nobles; and the House of Commons, a lower council, whose members are chosen by the people at large. In the work of actually ruling his realm, the King is assisted by a special council called the Cabinet. The Cabinet Ministers—of whom the Secretary of State for India is one—are answerable to the

Houses of Parliament; and they, therefore, are careful not to advise the King to such courses as are contrary to the will of the nation. The Secretary of State for India is also a member of the Privy Council—a select committee of the House of Lords. He is thus responsible to the King and also to Parliament (and so finally to the British nation) for the proper administration of Indian affairs. He has been given very large powers, and in all matters but one—the expenditure of public money—he may issue orders without consulting his council. But as he holds office in England, it is necessary that in India itself there should be someone at the head of the Government. And so we have here a Governor-General who, though subordinate to the Secretary of State for India, is superior to the Governors and Lieutenant-Governors and Chief Commissioners in India. As Viceroy he represents the King of England, who is also Emperor of India.

**The Viceroy Governor-General of India.**

The Viceroy, then, is the supreme authority in British India. His sanction is necessary to all laws and all legislation in respect of finance, religion, the army, the naval squadron, and the relations of the Government with foreign powers. The Acts passed by Provincial Legislative Councils do not become law until he has given his assent to them. He has immediate control of the Protected Native States. When necessary, he has the right to interfere in their internal administration. He may depose their rulers if

such a course seems advisable, and he may assume charge of the States for any period that may be desirable.

His responsibility to the Secretary of State for India:

But on the other hand the Governor-General must obey the orders issued by the Secretary of State in Council, and he must keep his official superior informed on all Indian affairs. Without the consent of the Secretary of State he can neither declare war nor make peace. Although he, and not the Secretary of State, initiates all new laws and measures, the latter has full power to disallow any of the proposals of the Governor-General. But so close is the almost daily consultation between the two that the business of government goes on smoothly.

The Executive Council.

The Governor-General has a standing council of Ordinary Members, and with them he forms what is known as the Government of India. This supreme Government retains in its own hands all matters relating to dealings with foreign powers, the defences of the country, general taxation, the coining of money at mints, public debts, goods upon which customs duty should be taken, railways, and the post and telegraph services. The Members of Council, like the Governor-General himself, are appointed for a term of five years by the Emperor. Each Member has charge of one of the great Departments of the Government. In addition to carrying on severally the business of their own Departments, when they meet in Council they advise the Gov

ernor-General on all matters of public importance. Although the Governor-General is usually guided by the majority of his Council, he may, in matters of grave importance, over-ride their opinion. This he very rarely does. The Commander-in-Chief is always an Extraordinary Member of Council, and he holds charge of the Army Department. He deals with cantonments, volunteers, and all matters concerning the army, except the business allotted to the Department of Military Supply.

Let me tell you something about these Departments. As I have said, each is presided over by a Member of Council, who has a Secretary serving under him. The Secretaries place every case before the Members, and these dispose of business in ordinary matters. But in important affairs their action requires the approval of the Governor-General.

(1) *The Foreign Department*, with the Governor-General at its head, exercises control over the Native States, and regulates the political relationship between India and foreign powers and frontier tribes.

(2) *The Home Department* is concerned with internal polities, law and justice; education; medical and sanitary matters; church affairs; the police; jails; municipalities and district boards.

(3) *The Department of Revenue and Agriculture* has charge of revenue and scientific surveys,

land settlements, forests, emigration, famine relief, museums, and exhibitions.

(4) *The Public Works Department* is responsible for roads, buildings, and irrigation, and is administered by the Member of Council who presides over the Department of Revenue and Agriculture.

(5) *The Legislative Department* frames laws and regulations, and advises the other Departments in their legal difficulties.

(6) *The Financial Department* supervises the money-matters of the Empire; the postal and telegraph services; currency and mints; customs, salt and opium revenue.

(7) *The Department of Commerce and Industry* deals with all matters concerning manufactures and commerce.

(8) *Army and Military Supply Departments.* The former is entrusted with the land and sea defences of the country: the latter buys and keeps stores, ordnance, and remounts, and administers the Indian Medical Service, the Royal Indian Marine, and Marine Surveys.

The Legislative Council.

When matters of legislation (*i.e.*, making laws) as distinguished from administration (*i.e.*, ruling) have to be dealt with, the Executive Council is enlarged by the appointment to it of from ten to sixteen additional members. Not less than half their number must be Government servants. Six are officials: four are non-officials recommended by the Provincial Councils from

among their additional members: one is returned by the Calcutta Chamber of Commerce: five others are non-officials selected by the Governor-General at his discretion. This enlarged council for the framing of laws is known as the Legislative Council.

Laws are not hastily made. The following are the stages that usually must be passed before any measure becomes law:—

(1) After due notice, at a meeting of the Legislative Council, the Member in charge of the bill asks leave to introduce it. When the permission has been given, the draft of the bill is published, and the public may then say what they think of it.

(2) The bill is then referred to a Select Committee, who, under the guidance of the Law Member, consider it, and the opinions that have been received upon it.

(3) The report of the Select Committee is then considered by the Council, and improvements are made in the original draft.

(4) The proposal is then made that the bill as amended be passed.

(5) It is then signed by the president of the meeting, and by the Governor General by way of assent, and then it is finally published in the Gazettes as an Act.

**Constitution of the various Provincial Governments.**

India is made up of British Provinces and Protected Native States. The latter came into existence under treaties of various kinds. I

shall tell you more about them later on. With respect to the British Possessions, you will doubtless remember that in the days of the East India Company there were at one time three principal settlements: one in Madras, another in Bombay, and a third in Bengal. Their affairs were administered by a President. The name Presidency was therefore applied to the whole tract of country over which his authority extended. And so, we had the Presidency of Madras, the Presidency of Bombay, and the Presidency of Bengal. The term Presidency is still used, but it has lost its original force except in the cases of Madras and Bombay. The other large divisions are known as Provinces and Chief Commissionerships. Subordinate then to the Government of India, there are Presidency and Provincial Governments. Ordinary internal administration; the assessment and collection of revenues; education; medical and sanitary arrangements; irrigation, roads and buildings fall to their share; although, in all these matters, they are under the supervision and control of the Government of India. Their constitutions differ in some respects as you will see from the following table:—

| A. Presidencies. B. Provinces. C. Chief Commissionerships. | Administered by | Appointed by | Councils. |
|---|---|---|---|
| A. PRESIDENCIES. | | | |
| 1. Bombay .. 2. Madras .. | Governor. | The Emperor. | 1. Executive. 2. Legislative. |
| B. PROVINCES. | | | |
| 1. Bengal .. 2. Eastern Bengal and Assam. 3. United Provinces of Agra and Oudh. 4. Punjab .. 5. Burma .. | Lieutenant-Governor. | Governor-General with the approval of the Emperor. | Legislative. |
| C. COMMISSIONERSHIPS. | | | |
| 1. Central Provinces and Berar. 2. Ajmere .. 3. Coorg .. 4. British Baluchistan .. 5. N.-W. Frontier Province. 6. Andaman Islands | Chief Commissioner. | Governor-General. | None. |

The Governors of Madras and Bombay deal direct with the Secretary of State for India in matters which are not of the first importance. But Lieutenant-Governors and Chief Commissioners deal only with the Governor-General.

Lord Morley, the Secretary of State for India, has just decided that the four major Provinces are to have Executive Councils, similar to those

of Bombay and Madras, where these Councils will in future have four Ordinary Members (instead of two as at present), one of whom must be an Indian. An Indian Member will likewise be put upon the Executive Council of the Viceroy. An attempt will also be made to give the Imperial and the Provincial Governments Advisory Councils of Ruling Indian Chiefs.

Subordinate parts of Provinces. (1) Divisions. (2) Districts. (3) Sub-Divisions.

Each province is divided into Divisions, each of which is under a Commissioner. In its turn each Division is divided into three or more Districts each under a District Magistrate. Again, each District is portioned into Sub-Divisions, (each under an Assistant or Deputy Magistrate), and revenue *tahsils*, fiscal *parganas*, and police *thanas*.

Commissioners.

The chief duty of a Commissioner is to supervise the administration of a Division. He does not try any civil or criminal cases: but he hears appeals against the decisions of Collectors in revenue cases. He is subordinate to the Board of Revenue, unless he be in the Punjab, where Financial Commissioners take the place of the Board of Revenue. If he has to transact revenue work with the Provincial Government, he must do so through the Board of Revenue; but in all other matters relating to the administration of his Division, he deals directly with the Chief Commissioner, or the Lieutenant-Governor, or the Governor, as the case may be.

District Magistrates.

To the people the District Magistrate and Collector is the impersonation of the British Raj. Governors and Viceroys they sometimes hear of, but the District Magistrate and Collector is in their midst. He has to see to the collection of revenue from land and other sources. He hears criminal cases, and disposes of appeals from the orders of Subordinate Magistrates. He is the representative of a paternal Government, and he is daily busy with police, jails, education, municipal affairs, District Boards, Local Boards, Unions, Punchayats, roads, sanitation, charitable dispensaries, local taxes and imperial revenues. In this complex work he has the assistance of certain Subordinate Magistrates, the Executive Engineer, the District Civil Surgeon, the Superintendent of Police, and a whole army of petty subordinates. He is required to know something of everything. He has to be a lawyer, a scientific agriculturalist, a political economist, a civil engineer, and in fact everything. He assesses the income-tax, he has charge of the local treasury, he supervises the collection of excise duty and stamp revenue, he is the Registrar of his District, he has to see that the police take proper measures to put down lawlessness, and to seize criminals. He has constantly to submit to Government statistical returns, financial, vital and economic reports. He is ex-

pected to make himself acquainted with the languages and customs of the people, and to know every part of the country over which he has charge. He is undoubtedly the most important and the hardest-worked official in the land.

## SECTION 2. Local Self-Government.

As I have already told you something about Municipalities, District Boards, Local Boards, Unions and Punchayats, I need not say very much more about them. Local Self-Government as represented by them has not been altogether successful, because Municipal Commissioners and members of District Boards are not given a free enough hand. The control by Government officials has weakened the interest of elected members in their duties. But there is something more than this to account for the small progress of local Self-Government. Persons of real worth and good position do not always offer themselves at elections of Commissioners because they think it lowers their dignity to enter into competition with other candidates who are of inferior caste and standing to themselves. Hence the best men of a town are not always its Municipal Commissioners, nor the members of a District Board. This is very unfortunate; for, if they were on the Municipal and District Board Councils, local self-government would prosper more than it now does.

Lord Morley, the Secretary of State for India, is anxious that no action on the part of Government should hinder the growth of local self-government. It is admitted that people can take little interest in the management of their own affairs so long as they feel they have no real power in their hands. Hitherto the chairmen of District Boards and Municipalities have been high officials, who have taken the burden of local administration upon their own shoulders. No one will deny that it is right that Government should revise and check the acts of local bodies. But dictating to them what to do and what not to do is another matter. In place of the direct official control that has up till now existed, Lord Morley desires to set up in every Province a Department whose sole duty it will be to guide and instruct local bodies, and correct their mistakes. It has all along been intended that local self-government should be an instrument of political and popular education. But it can never become that until the village is made the starting point of public life. The Viceroy will now apply himself to the difficult task of preparing a scheme which will make local self-government something more real and useful.

## SECTION 3. ADMINISTRATION OF JUSTICE.

In every District of a Province there are Criminal and Civil Courts arranged in a scale of higher

and larger powers. Broadly speaking they may be classed as below:—

CRIMINAL COURTS.

District Courts: Civil and Criminal.

| | |
|---|---|
| *Within the District:* | 1. Courts of Magistrates with 2nd or 3rd class powers, from which appeals lie to<br>2. The Court of the District Magistrate, or of a magistrate with 1st class powers from which appeals lie to |
| *Outside the District: but within the Province.* | 3. The Court of the District and Sessions Judge, from which appeals lie to<br>4. The High or Chief Court. |
| *In England.* | 5. The Judicial Committee of the Privy Council. |

*N.B.*—Appeals for mercy may be made to the Head of the Local Government, then to the Governor-General-in-Council, and finally to the Emperor.

CIVIL COURTS.

| | |
|---|---|
| *Within the District.* | 1. Court of the Munsif.<br>2. Court of the Subordinate Judge. Appeals from both lie to the |
| *Outside the District: but within the Province.* | 3. Court of the District and Sessions Judge, from which appeals lie to<br>4. The High or Chief Court, from which appeals lie to |
| *In England.* | 5. The Judicial Committee of the Privy Council. |

High Courts. Chief Courts.

Criminal Courts, as you know, are for the punishment of offences against person and property; while Civil Courts are for the settlement of disputes in regard to money matters and the like. In Bengal, Madras, Allahabad and Bombay there are High Courts which were established by Charters by the King in Parliament. Their

judges are appointed by the Crown. Trial by jury is the rule in original criminal cases before the High Courts ; but when civil suits are being heard no jury is employed. The High Court of Calcutta is the Supreme Court for Eastern Bengal and Assam. In the Punjab, and in Lower Burma there are Chief Courts, which have been established by the Governor-General-in-Council, who also appoints their judges. In the other Provinces the place of the High or Chief Court is filled by Judicial Commissioners, who are appointed by the Government of India.

Judicial Committee of the Privy Council.

The Judicial Committee of the Privy Council was created by William IV, and forms a supreme Court of Appeal for Colonial and Indian cases—mostly civil, but also partly criminal. In civil suits, if the amount involved be not less than Rs. 10,000 it may be referred, after trial in a High or Chief Court, to the Judicial Committee. Before a criminal case can be referred to the Judicial Committee, the High Court must first state that the case is a fit one for appeal. The Emperor, as supreme head of the Government, has naturally the right to hear final appeals, and he does so through the Judicial Committee.

## SECTION 4. AGENCIES FOR THE MAINTENANCE OF ORDER.

The magistracy.

The enemies of a land may be both those outside it and some of its own people within it.

These by their evil ways destroy the peace and security of their fellows. For their correction and restraint we have the magistracy and the police. In large cities like Calcutta we have Presidency Magistrates, and in country places we have the District Magistrate. The latter is responsible for order and quietness in his district, and he has full powers to punish those who break the public peace. He is assisted by the Superintendent of Police, who has under him a large number of subordinates of different grades. The following Table gives a bird's-eye view of the officials who maintain order in a District:—

| | | |
|---|---|---|
| 1. | Magistrate and Collector, or Deputy Commissioner.<br>Joint-Magistrate and Collector.<br>Assistant Magistrate and Collector, or Junior Assistant Commissioner. | Indian Civil Service. |
| 2. | Superintendent of Police.<br>Assistant Superintendent of Police.<br>Subordinate Police Officials. | Under the orders of the Magistrate and Collector, or Deputy Commissioner. |
| 3. | Deputy Magistrate or extra Assistant Commissioner— | Provincial Civil Service. |
| 4. | Sub-Deputy Magistrate—Subordinate Civil Service. | |
| 5. | Tahsildars. | |
| 6. | Naib Tahsildars (with or without magisterial powers). | |
| 7. | Kanungoes (*i.e.*, supervisors of village accounts). | |
| 8. | Patwaris (*i.e.*, village accountants). | |

The District Magistrate is also the Collector of the District. He is responsible for the peace of the District and for the suppression of crime. He has general control over the working of the police, and looks after the management of the

District jail. He does not as a rule try many criminal cases, but he supervises the work of the other magistrates who do so. In non-regulation provinces he is called Deputy Commissioner.

The police.

Ordinarily the police arrangements of a District are under the Superintendent of Police under the general control of the District Magistrate. Every District is divided into a number of police divisions known as *thanas*, each of which is in charge of a police officer, almost always a native, with a force of constables, clerks and other subordinates to assist him. Every village or group of villages has its *chaukidar* or watchman whose duty it is to keep the officers at the head-quarters of the *thana* informed on all matters which should be brought to the knowledge of the police. In towns there are police stations, outposts and policemen's beats, and careful arrangements for night patrol. For duty along lines of railway, and on the rivers upon which trade is carried in boats, there are railway and river police.

A register is kept at each police station of habitual offenders, suspected persons, and convicts released after imprisonment for grave crime. A close watch is kept over them, over vagrants, and over members of the criminal castes and tribes. But every care is taken that the agents of the police do not ill-treat people or lay false charges against them. No person accused of

crime can be kept in the police lock-up for more than twenty-four hours without a magistrate's special orders. All enquiries made by the police have to be reduced to writing, and confessions made under bodily fear are not accepted against the accused at the time of his trial in court. The police usually conducts the prosecution of the persons it has detected in crime, and these are punished either by the magistrate or are sent up for trial at a court of session.

The police then is maintained for the preservation of peace, and for the detection and punishment of crime. For the protection of his life and property each person pays the Government a tax which works out to about one pice a month.

## SECTION 5. Defence.

The Indian Army.

Subject to the final control of the Emperor, exercised through the Secretary of State for India, the supreme authority over the army in India rests with the Governor-General-in-Council —the Commander-in-Chief being an Extra-ordinary Member of Council. The latter is in immediate authority over the whole army. To look after all those supplies which are necessary to an army— horses, clothing, military works, ordnance—and the Indian Medical and the Royal Indian Marine Services, he is assisted by the Department of Military Supply which is under one of the Ordinary members of Council.

The Indian army has 300,000 men including officers. Namely—

| | |
|---|---|
| British Troops .. .. | 74,000 |
| Native Troops .. .. | 140,000 |
| Imperial Service Troops (belonging to Native States) .. .. | 18,000 |
| Militia, Tribal Levies, Reserves, etc. | 40,000 |
| European Volunteers .. .. | 34,000 |

The regular army of British and Native troops serve under four Commands—the Punjab Command, the Bengal Command, the Bombay Command and the Madras Command. In Burma there are brigades at Mandalay and Rangoon. Each Command is under a Lieutenant-General. The British troops are composed for the most part of soldiers from Great Britain and Ireland. The Native troops are composed mainly of Sikhs, Rajputs, Ghurkas, Mahratas, and other warlike races. The larger Native States have their own armies, and to give the sons of powerful Chiefs a military profession suitable to their rank and family traditions, there is an Imperial Cadet Corps. Gwalior, Hyderabad and Kashmir have fairly good troops. The volunteer forces consist of Europeans, who offer themselves for a military training, and render service without payment. To protect the north-west frontiers several militia corps are maintained, and in Nepal and Afghanistan there are standing armies. On the frontiers, railways, roads and defences have been provided, and all the moun-

tain passes have been secured by fortresses. Military expenditure in 1904-5 amounted to Rs. 30 crores, or 46 per cent of the net revenue of the Government of India.

The British Naval Squadron in Indian waters.

The Royal Indian Marine, under control of the Military Supply Department, is for the protection of India against enemies that may come from across the seas. In 1904 its fleet consisted of eleven sea-going vessels, four inland steamers, and several smaller steamers. Its principal dockyards are at Bombay and Calcutta. Its duties also are to convey troops and stores; to guard the convict settlement in the Andamans; to prevent piracy; to protect ports; and to carry out marine surveys. It costs India yearly Rs. 1,500,000, and guards the seas to the east of Aden.

## SECTION 6. Chief Heads of Expenditure.

From what has been said in the previous Sections, you will have seen that the Government of India has very heavy expenses. Let us look at them more in detail. They are incurred for

1. The Civil Department. This includes the salaries of all classes of officers—excluding those in the Army and Royal Indian Marine, and absorbs about one-fourth of the revenues.
2. The Army and Military Department. These cost about as much as the Civil Department.

3. The Post and Telegraph Services.
4. Railways.
5. Irrigation.
6. The Collection of Revenues.
7. Debts incurred by public loans raised by Government.
8. Home Charges. These are expenses incurred in England itself on account of the salary of the India Office including the Secretary of State for India and his Councillors, who from England superintend the public affairs of India.

## SECTION 7. Chief Sources of Revenue.

You must be wishing to know where the money comes from to pay for so large an expenditure. Well, the necessary amount is subscribed to by every subject either in the shape of taxes or land revenue, etc. Let us learn something about the chief sources of revenue.

**The Land Revenue from the Permanent, Raiyatwari, and Talukdari Settlements.**

1. *Land Revenue.*—In Chapter II, Part I, I have very fully explained to you all about Permanent Settlements with Zemindars and Talukdars, and Temporary Settlements with them and Raiyats. So I need do no more now than tell you that most of the income of Government is derived from this source. In 1904-05 the net revenue,—*i.e.*, the balance after paying the costs of collecting the revenue,—amounted to 2,471 lakhs of rupees.

2. *Tributes and Contributions from Native States.*—The Native States pay something yearly for Government protection and for a share in the benefits of British administration.

3. *Forests.*—I have told you already about forests and their surveys; and I have mentioned that they are a source of income from the sale of wood, charcoal, etc.

Opium monopoly.

4. *Opium.*—This is a Government monopoly: that is to say, no one is allowed to manufacture it. Poppy, from which opium is derived, is grown chiefly in Western Bengal, the United Provinces, and Rajputana. As the last is a Native State, Government cannot restrict the manufacture of opium there. But it levies duty on all Rajputana opium that comes into British India. Opium is sold chiefly to China and the Straits Settlements.

Salt monopoly.

5. *Salt.*—Like opium, salt is a Government monopoly. It is the only tax which is paid by rich and poor alike. The consumption of salt is a sure index to the condition of the people. It rises in years of plenty, and falls when there is famine or scarcity. The duty upon salt is Re. 1½ per maund. About 30 per cent. of the salt supply is imported by sea. The remaining 70 per cent. is obtained from the Salt Range and the Kohat Mines in the Punjab and the Frontier Province. Sea-salt factories are maintained by Government in the Lesser Rann of Cutch, and on the Madras and Bombay coasts.

6. *Excise.*—This is a tax imposed upon opium, intoxicating liquors and hemp-drugs (*ganja* and *bhang*). The object in taxing them is to raise their selling price, because they are injurious to those who use them daily. **Excise duties.**

7. *Customs.*—I have already told you something about the duty levied on certain articles brought into India by ships. Arms, liquor, sugar, petroleum are subject to import duties. There is an export duty on rice. **Import duties.**

8. *Income Tax.*—This is a tax taken from all whose earnings exceed Rs. 1,000 in a year. **Income tax.**

9. *Provincial Rates.*—These are cesses levied on land as part of the famine policy and for the maintenance of rural police.

10. *Stamps.*—The income under this head is from court-fee stamps and revenue stamps. The law requires revenue stamps to be affixed to receipts for money exceeding Rs. 20 in amount, and to certain business documents. Court-fee stamps are paid by persons carrying their cases into court for settlement. They are not so much in the nature of a tax as payment for the services rendered by judges and magistrates. It is only right that those who go to law courts should bear part of the cost for the up-keep of those courts.

11. *Registration.*—In order that deeds of mortgage, etc., may be made legally binding, and that evidence of their having been executed may be made available, they are registered or en-

tered into an official register. When they are so registered a fee has to be paid.

Let me now give you a table of the revenues in 1904-05.

*Revenue other than taxation.* (*In lakhs of rupees.*)

| | | |
|---|---|---|
| 1. | Land Revenue .. .. | 24,71 |
| 2. | Tributes, etc., from Native States .. | 63 |
| 3. | Forests .. .. .. | 1,09 |
| 4. | Opium .. .. .. | 6,08 |
| 5. | Miscellaneous .. .. | 17 |
| | Total .. | 32,68 |

*Taxation.*

| | | |
|---|---|---|
| 1. | Salt .. .. .. | 7,12 |
| 2. | Excise .. .. .. | 7,60 |
| 3. | Customs .. .. .. | 6,13 |
| 4. | Income Tax .. .. | 1,86 |
| 5. | Provincial Rates .. .. | 4,18 |
| 6. | Stamps .. .. .. | 5,36 |
| 7. | Registration.. .. .. | 24 |
| | Total .. | 32.49 |
| | Total Net Revenue .. | 65,17 |

Direct and Indirect Taxes.

If you examine the list of taxes you will notice an important point of difference between them. When we pay a provincial rate, or a tax on income, we have direct dealings with Government. The tax-collector comes to us, and takes our tax from us. And so a tax which is taken directly from us is called a Direct Tax. On the other hand there are taxes for opium, salt and imported goods. But we do not directly pay them.

Shop-keepers do so. They have to pay for licenses to sell opium and salt; and they have to pay customs duty before the goods they have imported are delivered to them. These license and customs duties are added to the cost at which tradesmen put their wares on the market; and they recover the taxes they have paid to Government by raising the price of their goods. So that in paying a higher price for a thing we are really paying the shop-keeper's taxes for him. We do not, however, pay these taxes direct to Government. We pay them through the shop-keepers. Taxes paid through middle-men, *e.g.*, tradesmen and shop-keepers, are paid indirectly; and so they are called Indirect Taxes.

## SECTION 8. The Native States.

**The Native States.**

From time to time I have spoken of India and of British India. I hope you do not think that they mean the same thing; for they do not. Just as the whole is greater than its part, so India is larger than British India. If we subtract the latter from the former we have the Native States remaining. They cover an area of 679,000 square miles, and have a population of 62,500,000. I must tell you something about them.

The Native States vary in size from tracts of a few squar [illegible] dominions larger than England itself. [illegible] have every degree

of power and importance—from petty rajas with little or no authority to mighty chieftains with large revenues and considerable armies. In the management of their internal affairs they are more or less independent. But they all acknowledge the sovereign of England to be their overlord. In proof of this they attended in 1877 the great Delhi Durbar at which Queen Victoria was proclaimed Empress of India.

The Native States came under British influence under different circumstances and at different times. For instance, when the Raja of Berar ceded Orissa to the English, the Orissan chiefs who had been tributary to him, became tributary to the English. In consequence of the rapid expansion of the Company's territories in India, Lord Wellesley was forbidden to annex more Native States. But as it was necessary for the peace of the country that there should be one supreme power in the land, he replaced conquest by subsidiary alliances. Every State entering into such an alliance was guaranteed protection from enemies whether within it or coming from abroad. On its part it undertook to pay for the British troops necessary to its protection, and stationed at its capital. It promised to have no dealings whatever with other European Powers, and engaged to submit all its disputes with neighbouring chiefs to British arbitration. As long as it abided by this co[...] pany promised that it should ha[...] independence.

**Subsidiary Treaties.**

I have said reasonable independence, not complete independence. For a chief who may not go to war with his neighbour or with a foreign nation, and who cannot do as he pleases within his own kingdom is not independent. Let me tell you more fully in what respects the power of Indian chiefs is limited even within their territories. They may have only as many soldiers in their army as the Government sanctions. On their death the State must not be divided between two or more heirs, but must always go to one heir. If they adopt an heir his adoption is confirmed by a *sanad* of the Government. In their courts they must use British principles of justice, and they must not permit infanticide, sati, slavery and barbarous punishments. In most cases the rulers of Native States cannot pass sentence of death. A criminal found worthy of death can be hanged only by order of a British Court of Justice. If a chieftain misrules his State and oppresses his subjects, Government may remove him from the *gadi*, and administer his dominions as long as may appear proper, or set up his heir in his place.

The important subsidiary Native States are under the immediate supervision of the Government of India, and they are the special charge of the Viceroy himself.

I. *Native States in direct Political Relations with the Government of India.*

| Name of State | Area in square miles | Title, race and religion of ruler. | Designation of local Political Officer. |
|---|---|---|---|
| Nepal .. | 54,000 | Maharaja, Rajput, Hindu | Resident. |
| Hyderabad | 82,698 | Nizam, Turk, Muhommedan. | Do. |
| Mysore ... | 29,444 | Maharaja Kshattriya, Hindu. | Do. |
| Baroda .. | 8,099 | Maharaja, Maratha, Hindu | Do. |
| Kashmir .. | 80,900 | Maharaja, Dogra-Rajput, Hindu | Do. |

Nepal. *Nepal.*—Nepal came into contact with the English in the Ghurka War of 1814—1816. It differs from the other Native States in that it is altogether independent in respect to its internal administration. Its foreign relations are, however, controlled by the Government of India. It is bound to receive a British Resident, and may not take Europeans into its service without the sanction of the Government of India.

Hyderabad. *Hyderabad.*—Hyderabad is ruled over by the Nizam who holds the first place among the Native Princes of India. Its founder was a Turkish Viceroy of Aurangzeb, who, taking advantage of the feeble condition of the Mughal Empire in 1724, became independent of Delhi. He sided with the English in their war with Tipu Sultan of Mys[illegible]s rewarded

with a strip of territory taken from Tipu, and was received as a British ally. Nearly all his subjects are Hindus, and his army is composed of hired foreigners. He coins money, taxes at pleasure, and inflicts capital punishment without appeal.

*Mysore.*—As early as the fifteenth century **Mysore.** Mysore was ruled by the Hindu Wodeyar rajas. In the middle of the eighteenth century Hyder Ali took possession of it, and it remained in the hands of his successor, Tipu Sultan, till in 1799 Lord Wellesley, having captured Seringapatam, restored Mysore to its old Hindu dynasty. In consequence of gross oppression and misrule in 1830 it was placed in charge of British officers till 1868, the year in which the deposed raja died. His adopted heir, a child of six years, was then put on the throne, and when he came of age the Government of Mysore was committed to him and a Council.

*Baroda.*—Baroda, "the garden of Gujerat," **Baroda.** was founded by Damaji, a member of the great Maratha Confederacy. On the fall of the Muhammadan government in Ahmedabad, and during the administration of the Peshwar Balaji Baji Rao, he made himself independent. The Gaikwar, as he is called, of Baroda entered into a subsidiary alliance with Lord Wellesley in the Third Maratha War (1803-04). In 1875 Malhar Rao, the then Gaikwar, was [illegible] misrule, and another member of his [illegible] put upon the throne.

Kashmir.

*Kashmir.*—Before Ranjit Sinha, the great Sikh chief, conquered Kashmir, it had for many years past been ruled over by a family of Dogra Rajputs, and Ranjit Sinha conferred on Gulab Sinha, a member of that family, the government of Jammu. At the conclusion of the First Sikh War, 1846, Gulab Sinha was set up as Maharaja of Kashmir by the Governor-General. In 1889, for misgovernment, the ruling Maharaja was deprived of his authority, and when the administration had been thoroughly reformed, he was reinstated, with a Council and a British Resident to be a check on him.

To the Table given you above let me add two others so that you may have something of an idea of all the Native States.

## II. *Native States under an Agent to the Governor-General in Council.*

| Name of Agency. | Number of States under the Agent. | Principal States. |
| --- | --- | --- |
| 1. Central India .. | 148 | Gwalior, Indore, Bhopal and Rewah. |
| 2. Rajputana .. | 20 | Udaipur (Mewar), Jaipur, Jodhpur (Marwar), Bikanir, and Tonk. |
| 3. Baluchistan .. | | [illegible] nd Las Bala. |

## III. *Native States under Local Governments.*

| Provinces. | Number of Native States. | Principal States. |
|---|---|---|
| 1. Madras .. | 5 | Travancore, Cochin. |
| 2. Bombay .. | 354 | Kolharpur, Cutch, Junagarh. |
| 3. Bengal .. | 30 | Sikkim, Cooch Behar, Bhutan, Mourbhanj, Gangpur. |
| 4. United Provinces | 2 | Rampur, Tehri (Garhwal). |
| 5. Punjab .. | 34 | Bhawalpur, Patiala, Kapurthala. |
| 6. Burma .. | 52 | (a) *Northern Shan States*:—Hsipaw. (b) *Southern Shan States*:—Kengtung. (c) *Karen States*:—5. (d) *Minor States*:—3. |
| 7. Central Provinces | 15 | Raigarh, Bastar. |
| 8. Eastern Bengal and Assam .. | 27 | Hill Tippera, Manipur, 25 Khasi States. |

The Native States have gained very much by their being under British protection. They retain their dignity and are freed from all anxiety. The Government gives them a share in the markets, the commerce, the railways, and the ports of British India. They use the postal and telegraph systems, and all roads and canals in the country. For the education of their sons, Government has Chiefs Colleges at Ajmere, Indore, Lahore, Rajkot and Raipur. Young men at these colleges are given a military training in the Imperial Cadet [illegible] ...ers

in the Imperial Army. Indeed, as things have turned out, the Native States could not exist except in friendly alliance with the British Government of India, which may to-day be described as an imperial federation of friendly States clustering around one supreme power, whom Providence has sent to be the guardian of the land and the friend of its people.

### The National Anthem.

God save our gracious King;
Long live our noble King;
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

Thy choicest gifts in store
On him be pleased to pour;
Long may he reign;
May he defend our laws,
And ever give us cause
To sing, with heart and voice,
"God save the King!"